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ABSTRACT

Designed for use in grades K-12, this teachers' guide weaves selected cultural information from four Plains Indian Tribes into teaching concepts that can be used in language arts, math, reading, social studies, and science. Introductory material covers the influence of property, sovereignty, doctrine of discovery, treaties, tribal agencies, and the Bureau of Indian Affairs; emphasis is on conflicts arising from differing concepts of property. A "Teachers Only" section examines work, savings, time, and competition--areas of conflict between the Plains Indians and the non-Indian--from the standpoint of their cultural beginnings and their implications for teaching. The major portion of the guide focuses on four tribes: Ft. Sill Apache, Arapaho, Apache Tribe of Oklahoma, and Cheyenne. A separate section for each tribe contains historical and cultural background, biographical sketches of past and present Indian leaders, and concept packets. The packets state, in concept form, a specific point of information about a tribe and supply a concise reading selection, classroom activities, evaluation methods, and supplementary resources (people, places, and materials). Family histories, story telling, debates, role playing, field trips, and interviews are among the suggested student activities. A general bibliography is included. (Author/JH)

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CULTURE THROUGH CONCEPTS

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ABOUT THE COVER:

E. G. Thompson, a Cherokee artist and writer, presents a cultural concept through art in his cover painting entitled, 'Abstract'. In his conceptual art the artist raises questions about the Indian and his place.

Thompson's work was recently included in a special issue of *The Indian Trader*, an Indian arts, crafts and culture publication. He is currently the resident Indian Art Specialist and Consultant at the Cherokee Education Center, Inc. in Tahlequah, Oklahoma.

Mr. E. G. Thompson

CULTURE THROUGH CONCEPTS— A TEACHERS GUIDE

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Culture Through Concepts

Features:

Cultural Information and
Teaching Suggestions On:
Apache Tribe of Oklahoma
Arapaho Indian Tribe
Cheyenne Indian Tribe
Fort Sill Apache Indian Tribe

In Collaboration With:
Apache Public Schools
Canton Public Schools
Clinton Public Schools
Geary Public Schools
Seiling Public Schools
Watonga Public Schools
and
The Four Indian Tribes
Listed on This Page

CULTURE THROUGH CONCEPTS

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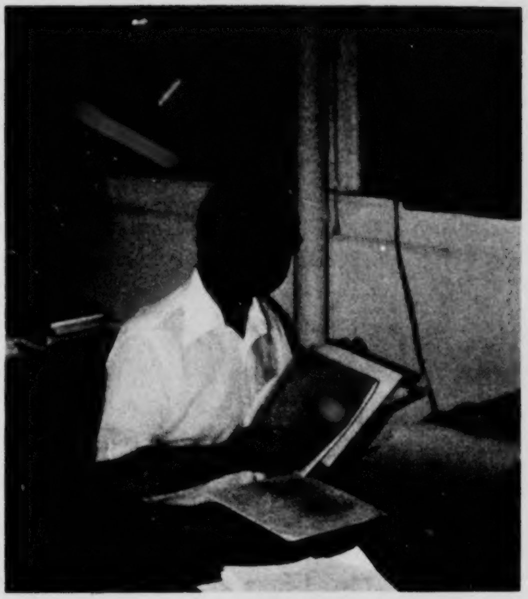
ACKNOWLEDGMENTS

So many people, organizations, and schools had a part in the development of this Guide it would be impossible to identify every source much less write of their significant contributions on this page.

As an alternate strategy we have listed the names of the major consultants and contributors on the title page of each section. Other persons who made substantial contributions toward a given tribal section are listed under 'People Sources' in the Bibliography following that Tribal Section.

A special note of thanks to Title IX of the Elementary, Secondary Act U. S. Office of Education, for financial assistance. Without this assistance this Guide would not have been possible.

Special recognition is also due Dr. William Berlin and Dorothy Goodblanket who assisted in the identification of sources and information on the Plains Indian Tribes. George Sutton and his staff, at the Cheyenne and Arapaho Museum in Canton, provided invaluable assistance with biographical and picture sources. Mildred Cleghorn and Raymond Loco provided basic information and other important insights regarding the Ft. Sill Apache Indians. Mildred Cleghorn also served as a consultant throughout the developmental phases of the Guide. Alfred Chalepah and Houston Klinekole were the primary sources of information for the Apache of Oklahoma Tribe.



Dr. Ira Eyster

We are also deeply indebted to the school administrators of the Apache, Canton, Clinton, Geary, Seiling, and Watonga Public Schools. Administrators of these schools made it possible for Marilyn Daugherty, Peggy Givens, Anthony Parker, Mary Peters, Don Roberts, Hazel Strong, James Warwick, and Nancy Winn to be absent from their schools in order to participate in this project.

Finally, we are indebted to Dr. Mary Herron Leerstang and Ms. Anita Chisholm who provided invaluable assistance with curriculum, format, and editing of this publication. Julia Jordan shared from her rich understanding of the Plains Indian culture by writing the background information for each Tribal Section. Vieno Lindstrom researched and wrote about property concepts. Shirley Adkins spent innumerable hours researching source materials and compiling biographical data. Linda MacDonald and Dr. Travis Duncan provided general background information. Kay Walters and Barbara Wilson typed and retyped the material. Perhaps more importantly, they provided the intangible qualities of patience, perseverance and encouragement.

Our sincere thanks to each and every contributor.

Ira Eyster
Project Director

IN MEMORIAM

Robert "Bob" Miller dedicated his life to improving and providing a better understanding of Indian culture. Mr. Miller was a staff member of the Southwest Center for Human Relations Studies from 1963 until his death December 26, 1978.

HOW TO USE "CULTURE THROUGH CONCEPTS"

RATIONALE

For some time the Southwest Center for Human Relations Studies, University of Oklahoma, has given consideration to the various approaches that might be applicable to the integration of an Indian cultural emphasis into the various subject areas of the public school curriculum. "Culture Through Concepts" is a collaborative effort which teams the University, four Indian Tribes and six public schools in the development of one such approach. As its name implies, "Culture Through Concepts" is the weaving of selected cultural information of four Plains Indian Tribes into teaching concepts that may be used in language arts, math, reading, social studies, and science.

USING THE GUIDE

First, the Guide provides general background information about property, sovereignty, doctrine of discovery, treaties, tribal agencies, and The Bureau of Indian Affairs, with an emphasis on the conflicts that arose as a result of differing property concepts. Secondly, the Guide provides a 'Teacher's Only' section in which four areas of conflict between the Plains Indians and the non-Indian are explored from the standpoint of their cultural beginnings and their implications for teaching. Four sections follow, each focusing on a specific Indian tribe, featuring background information on that tribe, biographical sketches of current and deceased Indian leaders, and concept packets.

A concept packet is essentially a lesson plan which states, as a concept, a specific point of information about a tribe. Additional background information, regarding the stated concept, is provided under the heading 'Presentation.' A third heading, termed 'Application' has two sub-headings entitled 'Activities' and 'Personalization.' The activities contain suggested teaching ideas the teacher may use to assist students in better understanding the concept and the information contained in the presentation. In some instances the teacher may wish to use all the suggested activities while in others, he may pick and choose. In other instances the teacher may want to extend the activities as new possibilities emerge. 'Personalization,' the second sub-heading under 'Application,' contains suggested activities which, if carried out, should relate the concept idea to the personal experience of the student.

Two other main headings used in the concept packets are 'Evaluation' and 'Resources.' The questions and suggestions listed under 'Evaluation' should provide a means by which the student reviews the main ideas and perceives the relationship between the activities they have done and the culture. Listed under the title 'Resources' are the sources from which information was obtained in the development of that particular concept packet.

A Bibliography concludes each tribal section. These bibliographies contain people, places, and material information about that particular tribe.A General Bibliography, listing other sources from which material was obtained for the Guide, is presented as a final section.

Following the four tribal sections and associated bibliographies is a description of a unit on the Cheyenne Indians, developed and taught by Mary Peters, a fifth grade teacher in the Seiling Public Schools. Interwoven in the description of the methods employed by Mary Peters is information about the culture and customs of the Cheyenne Indians. The unit concludes with comments of the students in Mary's class.

A few suggestions which may assist the teacher in more effectively using this Guide are:

a. The first two sections of the Guide entitled 'General Information' and 'For Teachers Only,' are designed to provide teachers with an historical and cultural background for a better grasp of contemporary issues and problems regarding the Plains Indians. The 'For Teachers Only' section includes suggested teaching implications as they relate to the conflicting values of work, time, competition, and savings.

b. The first two sections are particularly applicable to teachers having students who are members of the Plains Indian Tribes. Of specific interest to teachers who may have a sizable number of Ft. Sill Apaches, Apache Tribe of Oklahoma, Arapaho or Cheyenne students, are the specific tribal sections. If, for example, the Indian students in a class are primarily members of the Cheyenne Tribe, a language arts, math, social studies, or science teacher could examine the concept packets in the Cheyenne section. Having selected one or more lesson plans, which may be applicable to his/her teaching area, the teacher could read the background information on the Cheyenne Indians, check the general information and tribal bibliography sections for other information, obtain resources and conclude by teaching the selected lesson.

c. For a description of how one teacher taught a complete unit on a tribe, read the unit taught by Mary Peters at the end of the Guide.

d. Be sure to check the people, place and material sources at the end of each tribal section for ways of enriching the teaching of the lesson plan. See how many sources you can add to this list.

e. We believe that students are an all-too-often untapped resource. They have experiences to share, families with wide experiential backgrounds, friends, traditions, etc. They can often lead you to good human resources in your own community, people who, upon becoming convinced of your interest in their background and knowledge, will willingly share with you.

f. Realizing the already heavy subject matter load of the classroom teacher, we chose the concept approach for the guide, since concepts can be slipped into many broader subject matter areas without having to be a special Indian unit. For example, Ft. Sill Apache trickster stories can be a part of a language unit, just as Arapaho weather forecasting can be a part of a science unit.

Dr. Mary Herron Leerstang

We hope you and your students enjoy using the guide as much as we enjoyed developing it. It was indeed a learning experience.

SECTION II

GENERAL INFORMATION
(pertaining to most Oklahoma Indian Tribes)

Designed To Foster Understandings on Contemporary Issues and Problems Which Have Their Cultural Settings in Attitudes Toward Property

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Anthropologist and Law Student

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GENERAL BACKGROUND INFORMATION

Ms. Linda MacDonald

Introduction

The materials and lessons presented in the Guide on property concepts are aimed at introducing the student to ideas about:

1. basic concepts of property and ownership;
2. the various ways people of different cultures, especially the Ft. Sill Apache, Arapaho, Cheyenne and Apache of Oklahoma, used and perceived property;
3. how a culture influences what a person considers important and of value;
4. how different ways of thinking about property have affected relationships between the Indian and the non-Indians who held predominantly English and European property concepts.

Indian Sovereignty

The sovereignty of Indian tribes as 'distinct, independent, political communities, qualified to exercise the powers of self-government' was first definitely recognized in the landmark case of *Worcester v. Georgia*'6 Pet.' 515, '1832'. What has been described as 'perhaps the most basic principle of all Indian law' is that the powers vested in an Indian tribe are not powers granted by express Acts of Congress, but rather inherent powers of a limited sovereignty which has never been extinguished. The scope and stature of this sovereignty was avowed by Chief Justice Marshall in the Case of *Worcester v. Georgia.*

> From the commencement of our government, Congress has passed acts to regulate trade and intercourse with the Indians, which treat them as nations, respect their rights, and manifest a firm purpose to afford that protection which treaties stipulate.

With few minor exceptions, the doctrine of Indian sovereignty; articulated in that case, has remained viable to the present time.

Another comment from a Supreme Court decision also indicates the position of the Indian tribes as seen by the judicial system of the United States:

> It must always be remembered that the various Indian tribes were once independent and sovereign nations, and that their claim to sovereignty long predates that of our own government... They were, and always have been, regarded as having a semi-independent position when they preserved their tribal relations, not as States, not as nations, but as possessed of the full attributes of sovereignty; as a separate people, with the power of regulating their internal and social relations, and thus far not brought under the laws of the Union or of the State within whose limits they resided.
> *United States v. Kagama, 118 U.S. at 318—382.*

Treaty Making

Within 100 years (1778—1871) over 400 treaties were made between the U.S. Government and the Indian tribes. A *treaty* is a formal agreement in which two or more political authorities, such as states or sovereign nations, establish or seek to establish a relationship under international law.

Indian groups were called 'nations,' and agreeable relationships between them and the United States were preferred in order to maintain a strong hold by the United States against other countries.

Throughout the course of treaty making the United States pursued four main policies:

1. It recognized the right of Indians to occupy and use their lands.

2. It offered Indian tribes the protection of the United States.

3. It committed itself to provide services to Indian tribes in exchange for lands Indians ceded to the United States.

4. It precluded anyone, other than the federal government, from disposing of and alienating Indian lands.

Treating making came to an end in 1871. Although Congress put an end to treaties, they still acknowledge the past ones. Agreements are now put into effect but with the stipulation that they must pass before both House and Senate.

The Doctrine of Discovery

At the time of the colonization of the New World, the European powers took the position that *discovery* of lands in the New World gave ownership of the land to the government whose people had made the discovery. Under this doctrine of discovery, the Indian tribes were considered as the rightful occupants of the land, but the European governments had the legal ownership. Ownership of the land was thus subject to the rights of Indian occupation which could be terminated only by purchase, treaty or some other form of Indian consent.

Consequences of the Doctrine of Discovery[1]

The doctrine of discovery turned out to have very important effects on the development of American Indian policy, especially with regard to land. The designation of aboriginal use and occupancy prevented the United States government from beginning a program of total conquest. The U.S. government had to argue that it was holding Indian lands in 'trust' for the day when the tribes would be strong enough to defend their legal title. The Indian tribes, also relying on the concept of aboriginal use and occupancy, as well as on their military abilities, claimed payment and services from the United States government when signing the treaties with the government. The historical roots of the responsibility of the United States government for the Indian programs are in these early treaties, in which the federal government, as part of its treaty bargaining, made commitments to provide certain services for the Indians including those things which the land itself had previously provided.

Property[2]

Property is usually defined in terms of ownership. It is a thing owned or possessed and may be proper or peculiar to any one person. It often means an exclusive right to use and enjoy a thing the way the owner wishes. Property can be fixed, such as real estate, or it can be movable. It may be owned by a single individual, two or more individuals, a community, or a tribal group. It can be divided into *corporeal* and *incorporeal* forms. *Corporeal property* refers to property that can be seen and handled, such as horses, weapons, household utensils, and tipis. These are objects that have an objective and material existence. Land is usually also regarded as an example of corporeal property. *Incorporeal property,* on the other hand, refers to things that do not have a material existence and cannot be perceived through sight and touch.

Usually when a person thinks of property or ownership rights, he thinks in terms of corporeal objects and thus the idea of incorporeal rights is perhaps a more difficult concept to understand. Incorporeal rights are very important to many Indians, especially to those having nomadic backgrounds such as the Cheyenne, Arapaho, and Apache Indians. Indian cultures provide many examples of incorporeal property rights, some of which are: names, music, and songs. These, and other examples of incorporeal property, will be discussed in this Guide.

Ms. Vieno Lindstrom

All groups of people have some ideas of property rights; however, they may differ from culture to culture. Those of the Indians differed considerably from those of the European colonists. Ideas about property, use and ownership of property, the value of property, and what could and could not be owned also varied greatly from one tribe to another. Concepts of property are fundamental and basic to a society and are very closely intermeshed with other aspects of a culture. An understanding of the differences in property concepts in the Indian cultures from those of the white Anglo-American culture will provide a perspective by which a person can better understand how the Indians felt about the loss of their land in the 1700's and 1800's, as well as how they feel about it today.

To the colonists of the New World, and later to the men and women who settled the west, land was one of the most important forms of property that a person could own. The importance of land then, and now, is a heritage which came from England, where traditionally a man's worth and status in his community depended almost entirely on how much land he owned and how much he could pass on to his children, especially to his eldest son.

Among the Indian tribes, land was thought of in a very different way. In general, the Indians who lived on the plains did not think of land as being something that was individually owned or that was passed on to one's children. It meant little to a man's status or importance in the tribe to own a large number of acres. Land was like the air and was vitally necessary to the life of the entire tribe. It could not be owned by any individual or group of people to the exclusion of all others. Plains tribes people thought mainly in terms of occupying the land. This was done through use of the land for hunting, fishing, or cultivation. Once a land was no longer used or occupied, it was free to be taken up by another group. Land that was claimed by a tribe for its hunting and fishing needs often covered a wide area and was held in common to all the members of the tribe.

From the brief discussion above, it becomes clear that most Indians did not think of land as something that could be bought, sold or traded away. The concept of exchanging their land for other benefits, given them by the United States government through treaties, was an idea foreign to their way of thinking. This was an idea forced on the Indians by the settlers and representatives of the United States government. Americans in general were not able to understand the attitude of the Indian as it related to property and the ownership of land.

United States government officials felt the best policy was to make the Indians more like themselves, i.e. more 'civilized.' To them more *civilized* meant the Indian should become more literate, learn to speak English, and above all, farm his own plot of land. The idea was to instill in the Indian the basic concepts of private property, which are individualistic and competitive ways of dealing with land; these ideas are fundamentally different from the concept of the Plains Indians regarding the use and ownership of land.

Indian Title to the Land[3]

Legally, tribally owned land is held in two main ways. The tribe may hold the *legal title*, with restrictions against alienation, which means the tribe must get permission from the Secretary of the Interior to sell the land. The tribe has, however, in this case, the mineral, water, and other property rights which normally are part of true ownership. The second major way land is held by the tribe is by what is called *beneficial title*. In this case, the government actually has the legal title to the land, but the tribe and its members can use and occupy the land and benefit from any income it may produce.

Allotments[4]

Many Indians, however, do not hold their land through their tribe, but hold it in the form of an allotment. The origins of the *allotment system*, are to be found in the Indian treaties. As early as 1798 tribal lands were allotted to individuals or families; and the purpose behind allotments was then, and it has been generally ever since, to transfer Indian lands to white ownership.

The system of allotments as a major policy of the government began in 1887 with the passage of the Indian Allotment Act. The intent of this Act was to assimilate the Indian into the Anglo-American culture by giving him individual ownership of land. The plan provided that various acres of land would be allotted to Indian families or individuals. The plots of land varied from 40 to 60 acres in size.

The result of the Allotment Act was to greatly reduce Indian lands. In many cases the allotted lands were sold to non-Indians, or have been divided up so greatly through inheritance that they can be used only with the greatest difficulty in any meaningful way. Before the policy was ended in 1934 by the passage of the Indian Reorganization Act, more than 40 million acres had been parceled out to individual Indians. About three-fourths of this land has passed out of Indian ownership.[5]

Assumptions Regarding Land and Taxes

Many Americans assume that the Indian, because of his tax exempt status, is getting unequal treatment regarding his liability to pay taxes. It must be recognized that this tax exempt status is not personal to the Indian but is characteristic of certain forms of property, especially property that was guaranteed to the Indian by the United States government as part of the bargain under which treaties were made. It should be remembered that treaties form the basis on which most of the present day relationships with the Indian, both individually and tribally, rest. The integrity of our system of government rests on a commitment to uphold those promises made.

It should further be remembered that the government did not give the Indian his land; rather, the land was taken from the Indian by the United States government. The problem of determining the ownership of land is not new as may be attested by the following quotation of Roger Williams in approximately 1634:

> ...the mounting ire against Williams came to a head when he propounded the very unpopular theory that the colonists held their lands illegally, having taken them from the Indians, the rightful owners. Williams was accused and tried by the General Court in 1635 and held guilty of 'newe and dangerous opinions against the authority of magistrates.'[6] From *The Story of the Law,* by Rene A. Wormser. Copyright 1962 by Simon and Schuster. Permission granted.

Conditions When the White Man Arrived

'When the white man came to our shores, most of the Indians he encountered roamed from place to place and would have thought it ridiculous for any one to claim ownership of a particular piece of land. The land was free as the air or the sea'.[7] From *The Story of the Law,* by Renee A. Wormser. Copyright 1962 by Simon and Schuster. Permission granted.

Sources of Cultural Conflicts, Relating to Property

This clash of cultural concepts, many of which centered around property, created problems for and conflicts between the Plains Indians and their white Anglo-American neighbors. Many remnants of such conflicts and problems continue to this day.

From a cultural standpoint the property emphasis in the Indian Allotment Act affected the Indians in the following ways:

1. The Indian could not equate land value with money for he had little background or experience in either. Traditionally, he had not used money as a means of exchange and had not thought of land as having monetary value.

2. Many of the Plains Indian leaders and people wanted to keep all the land that had been assigned to them as a reservation. At that point and time they were not sufficiently skilled in negotiations, in knowledge of values, nor did they have the political power to effectively deal with the United States government in these matters. This view was beautifully expressed by Old Crow, a Cheyenne Indian:'The Great Spirit gave the Indian all this country and never tell them that they should sell it... See, I am poor. I have no money; I don't want money; money doesn't do an Indian any good. Here is my wealth (pointing to the ground). Here is all the wealth I want—the only money I know how to keep.'[10]

3. The Indian Allotment Act resulted in the Indians losing much of their allotment land. Of the 4,294,415 acres of the reservation, the Cheyenne and Arapahoes retained 529,692 acres or 160 acres per person. They were paid $1.5 million dollars for the land they lost from the reservation. This drastic reduction of land area is amply illustrated in the accompanying map.

4. The allotment of land to individual Indians was done with the noble intent that the Indian would gain, as a result of allotment, a greater knowledge of individual property rights and a degree of personal responsibility. Results differed from intent, in part, because of the following reasons:

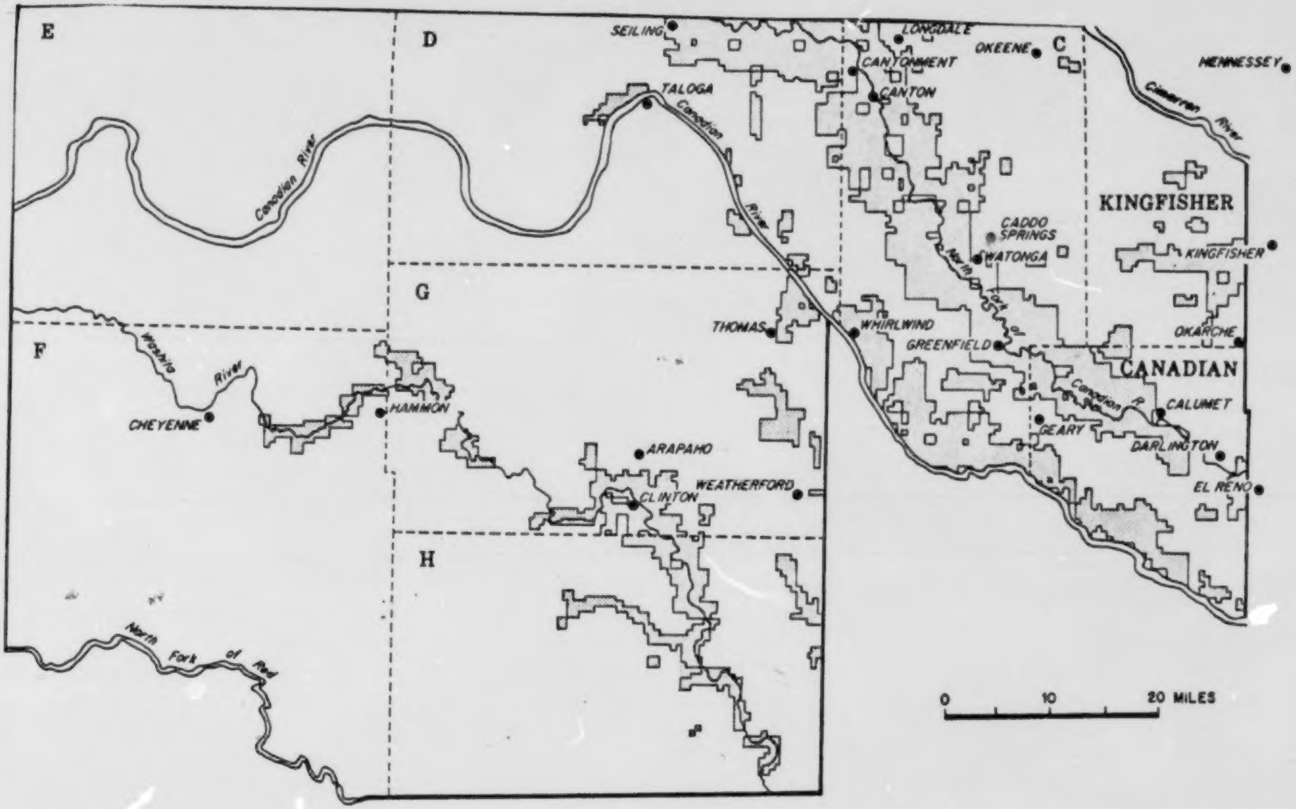
   a. The prior nomadic habits of the Plains Indian tribes went against the permanent occupation of any locality as a home, yet for the allotments to be successful it was necessary for the Indians to occupy their allotted land.

   b. Traditionally, the religious and social strutures of the Plains Indian tribes were built on interdependence, frequent social interaction at dances and religious ceremonies, etc. The extended family concept provided for frequent interaction between relatives and friends, eating and sharing their substance. The Indians' concept of sharing and giving militated against the accumulation of wealth by individuals. The demands on the Indian resulting from individual ownership, crop cultivation, property management, etc., were thus completely contrary to the cultural patterns that had been established through hundreds of years of social and religious interaction. The traditional times for holding ceremonies and dances were during the summer months when agricultural demands were at their height.

   c. In the culture of the Plains Indians, adult males did no domestic manual labor; field work and garden work were for women. Recognition for the male came through his ability in the hunt and as a warrior. Men were also prized for their leadership in tribal councils, religious ceremonies, and social activities. Thus from the Indian male's standpoint there was little to be gained from the pursuit of manual labor, so essential to success in farming.

   d. The system of government with the Plains Indians was largely built around a person—the chief. His influence to a large degree depended on his close proximity to his clan or camp.

   e. Traditionally, the Indians lived close to the ways of nature and deeply respected all forms of life from which they sought to learn. The land, which nourished them and provided for the creatures and beings which were so essential to their way of life, was revered as the mother of man. To plow it or fence it, was akin to an assault on a real life mother.



Allotments on the Cheyenne and Arapaho Reservation. From *The Cheyenne and Arapaho Ordeal: Reservation and Agency Life in the Indian Territory, 1875-1907* by Donald J. Berthrong. Copyright 1976 by the University of Oklahoma Press.

f. Historically, material goods had been accumulated by Indians to give to those in need or to a friend on social or ceremonial occasions. Acquiring possessions to keep, was considered stinginess and weakness of faith!

Practical Sources of Conflict Relating to Property

From a more practical viewpoint the emphasis on the individual land ownership of the Indians triggered these conflicts and problems:

1. Many white settlers were angry because they thought the Indians had been given the best land through the allotment system. They reasoned that such was a waste of good land because the Indians would not farm their land any way.

2. The white settlers frequently viewed the Indian as shiftless and lazy because they often preferred to socialize or attend tribally-sponsored ceremonies and dances rather than tend to their crops and land.

3. They viewed the Indian as being devoid of monetary sense because of the way he spent his money or gave it away.

4. Such attitudes toward the Indians, largely stemming from cultural differences, made it relatively easy for those white settlers, many of whom were more aggressive, sophisticated in financial affairs, and at times unscrupulous, to take advantage of the Indians in the following ways:

   a. Grazing rights were frequently not respected nor honored resulting in free grazing of Indian land.

   b. Taxes were levied illegally on Indian property.

   c. Land leases were frequently not paid or were negotiated at ridiculously unfair prices.

   d. Merchants sometimes sold the Indians unneeded supplies at excessive prices.

   e. Indian livestock which transgressed on a white neighbor's land was frequently confiscated or held for excessive damage liability.

   f. It was frequently very difficult for the Indian to obtain justice in the courts as a result of the way Indians were viewed by many of the whites.

In summary it can be said that the early naivete of the Indian regarding property coupled with ignorance of rights under the law made many Indians easy subjects for the more aggressive, economically skilled, and sometimes unscrupulous whites.

U. S. Government Motives in The Allotment Act and Deculturalization

In retrospect the actions of the United States government in providing for individual ownership of Indian land through the Allotment Act, coupled with the subsequent cultural de-emphasis, are somewhat questionable. However, there is reason to believe that the motive of the government was generally in the best interest of the Indians.

Unfortunately, actions usually are of more lasting consequence than motives and our total United States society, both Indian and non-Indian, now suffers the results of such short sighted actions. Some efforts have been made to correct the injustices perpetuated on the Indians.

The Indian Claims Commission Act of 1946

The legal system of the United States, based as it is on English common law precedents, has had great difficulty in adjusting itself to the claims of the Indian tribes. As a recognition of the injustice of the system to many of the Indian claims, the United States, in 1946 established the Indian Claims Commission. Before this Act was passed, Indians were not able to sue the government without a special act of Congress. As a result of the Act, a much more affirmative approach to Indian land claims was taken because the Commission was empowered to investigate historical wrongs and to provide assistance to those who wished to present claims before them. The Commission was to hear claims which arose before 1946 and it was given a limited number of years to function. This limited number of years has been extended several times.

Grounds for relief under the Act are very broad. The claims which it could hear and determine included:

1. Claims in law or equity arising under the Constitution, laws, treaties of the United States, and Executive orders of the President;

2. All other claims in law or equity, including those sounding in tort, with respect to which the claimant would have been entitled to sue in a court of the United States if the United States was to be subject to suit;

3. Claims which would result if the treaties, contracts, and agreements were revised on the grounds of fraud, duress, unconscionable consideration, mutual or unilateral mistake;

4. Claims arising from the taking by the United States, whether as a result of a treaty or otherwise, of lands owned or occupied by the claimant without payment for such lands of compensation agreed to by the claimant;

5. Claims based upon fair and honorable dealings that are not recognized by any existing rule of law or equity.

The authority of the Commission to hear claims based on 'fair and honorable dealings' allowed the Commission to consider moral as well as legal claims and numerous judgments have been made under this provision. Thus, finally the practices of deception and fraud that had marked many of the relations between Indians and whites were finally capable of a just hearing in law."[11]

United States Government Retains Moral and Treatorial Obligations

Citizenship was forced on the American Indians long before they could care for themselves. As a result of treatorial policies which committed the United States government to provide services to Indian tribes in exchange for lands ceded to the United States, the government continues to provide support to Indians in education, health and vocational programs.

Bureau of Indian Affairs, Agencies, and Tribal Offices

The Bureau of Indian Affairs (BIA) and Agencies

The formative history of the Bureau of Indian Affairs (BIA) is a long one. In 1789, the Secretary of the newly established Department of War was delegated to look over all matters relating to Indian affairs. Later in 1824, the administration of Indian relations came under the title of Indian Affairs Agency. The first Office of Commissioner of Indian Affairs was established in 1832, still under the Department of War. In 1834 the Congress 'gave regular and permanent status to the Indian Affairs Office...'[12] Final transfer of the Indian Affairs Office to the Department of the Interior came in 1849.

The BIA gains its authority to provide services from the Snyder Act of 1921. This act gives the BIA the responsibility to '...direct, supervise, and expend such monies as Congress may from time to time appropriate, for the benefit, care and assistance of Indians throughout the United States.'[1]

The BIA serves 500,000 Indians on and near the 267 Indian reservations located in 25 states. Its central office is located in Washington, D. C. The BIA is broken into twelve Area Offices throughout the United States. These Area Offices oversee the functions and operations of the different agencies. There are a total of 75 agency officers working on the local level in various Indian communities.

Oklahoma is the only state to have two BIA Area Offices. One, the Western Area Office, is located in Anadarko, the other, the Eastern Area Office is located in Muskogee. The reason for two Area Offices in Oklahoma is that traditionally there is a difference between the eastern and western Indians of Oklahoma.

Each Area Office is in turn subdivided into agencies which are primarily responsible for the Indians who live in their Area. These agencies and the Indian tribes for which the Western Area Agencies are responsible are listed below.

Western Area Office
(Anadarko)

1. Anadarko: Comanche, Ft. Sill Apache, Apache of Oklahoma, Delaware, Caddo, Kiowa, and Wichita
2. Concho: Cheyenne and Arapaho
3. Shawnee: Shawnee, Pottawatomie, Kickapoo, Sac and Fox, Iowa
4. Pawnee: Pawnees, Poncas, Otoes, Kaws, Tonkawas

Eastern Area Office
(Muskogee)

1. Wewoka: Seminole
2. Okmulgee: Creek, Yuchi
3. Tahlequah: Cherokee
4. Ardmore: Chickasaw
5. Talihina: Choctaw
6. Pawhuska: Osage
7. Miami: Quapaw, Peorias, Ottawas, Eastern Shawnee, Modoc, Wyandotte, Seneca, Kansas.

All agencies basically have the same responsibilities. The only difference being the number of counties or Indian tribes they serve. The BIA agency in Concho, for example, has authority over eight counties in western Oklahoma and is primarily responsible for only the Cheyenne and Arapaho Indians living in that area. Indians of other tribes living in the Concho agency area would need to conduct their tribal business in the agency office assigned to their tribe.

The main functions of the agencies fall into four broad categories:

1. Overseeing the educational process of Indian people.

2. Handling realty that is of a trust status relationship

3. Financial assistance

4. Employment assistance

Tribal Offices

The Indian Self Determination and Education Act of 1975 provided for each tribe to take over any function presently performed by the Bureau of Indian Affairs. It further provided that the federal government is required by law to train the tribes to take over these functions if they are not qualified but desire to do so. The individual tribes can return these functions to the Bureau of Indian Affairs at any time they do not wish to be responsible for them as a tribe.

As a result of the Self Determination Act of 1975, many tribal offices are involved in providing and sometimes duplicating services formerly or presently provided by the BIA. These services generally fall into the five categories of housing, health, education, employment, and training.

Until recently all Johnson O'Malley (J.O.M.) Programs for Indians were administered through the Indian Education Section of the State Department of Education. In recent years the Western Area Bureau of Indian Affairs Office at Anadarko has elected to administer the J.O.M. programs for all tribes. The Comanches have assumed the responsibility to administer their own J.O.M. programs.

A Lesson on Scarcity, Ownership, and Self Preservation

Sand bass, a white fresh water fish that may weigh three or four pounds when fully grown (exceptional sizes over five pounds are reported occasionally) feed in large schools. It is possible to locate the feeding schools by looking for large areas of water made turbulent by the sand bass chasing minnows and shad. Fishermen may catch several dozen sand bass within a few minutes by casting into the turbulent waters where the fish are feeding.

Among those fisherman casting into the turbulent waters, a feeling is generated that a continuous supply of fish exists. Fish are freely given to any person who happens to be available to carry away part of the catch. The feeling persists that fish in abundance will always exist and will be available for the taking. As catches diminish, ownership is more positively stated for preferred fishing areas and the few fishes caught. Fish that would have been cheerfully given away during periods of abundance are carefully guarded and may become the basis for serious arguments or fights. Now, contrast this to an earlier period of time when there was an abundance of land and game.

At the time of arrival of Europeans, it is estimated that North America was inhabited by approximately 800,000 Native Americans.[8] For comparison, one may consider the population of Oklahoma, 2,766,000 in 1976, which averages about thirty-nine persons per square mile.[9] The 800,000 North American inhabitants were descendants of wanderers in a land which appeared to be unlimited in its ability to provide food, shelter, and clothing. Such abundance did not present the necessary conditions for developing concepts of private ownership. The great influx of Europeans arriving from a crowded continent brought a concept of ownership designed for self-preservation in societies exposed for many generations to shortages of land, food, shelter, and clothing.

In confrontations between the 'haves and have nots' the 'haves' generally organize their resources to prevent the slightest diminishing of their assets. History supports the notion that the Indians did not begin to protect their assets until the increase of immigrants reduced available land and natural, living resources below a level necessary to constantly replenish the supply. Battles fought between Indians and settlers were, then, a struggle for survival between people with a history of physical needs met through natural abundance and those deprived of necessities on a congested continent. The generosity of people raised in a land of natural abundance left them ill prepared to negotiate with those who had too often seen empty nets pulled from their rivers.

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[1] League of Women Voters Education Fund. *Indian Country*. (Washington, D.C.: League of Women Voters Education Fund, 1976.).p.38.

[2] Kirke Kickingbird and Karen Ducheneaus. *One Hundred Million Acres*. (Macmillan, New York, 1973.).pp. 1-13.

[3] Ibid.

[4] Felix Cohen. *Handbook of Federal Indian Law*. (University of New Mexico Press. Albuquerque, New Mexico 1971).p.206.

[5] Wilcomb Washburn. *Red Man's Land/White Man's Law*. (Scribner. New York 1971). p. 150.

[6] Rene A. Wormser. *The Story of the Law*. (Simon & Schuster. New York, 1962). pp. 311-312.

[7] Ibid., pp. 19-21.

[8] Wilcomb Washburn. *Red Man's Land/White Man's Law*. (Scribner. New York, 1971). p. 150.

[9] Kirke Kickingbird and Karen Ducheneaux. *One Hundred Million Acres*. (Macmillan. New York, 1973). pp. 1—13

[10] League of Women Voters Education Fund. *Indian Country*. (Washington, D.C.: League of Women Voters Education Fund, 1976.).p.38.

[11] Wilcomb Washburn. *Red Man's Land/White Man's Law*. (Scribner. New York 1971). p. 150.

[12] Kirke Kickingbird and Karen Ducheneaux. *One Hundred Million Acres*. (Macmillan. New York, 1973). pp. 1—13

SECTION III

FOR TEACHERS ONLY

Designed To Foster
Teacher Understandings
and
To Provide Teaching Suggestions
Regarding Four Value Conflicts:
Work, Savings, Time, and Competition

Featuring: Cultural Roots—Cultural Reinforcers—Conflicts—Teacher Implications

For Teachers Only

Introduction

THESE TWO DIFFERING PHILOSOPHICAL BELIEFS. . .

Man is a part of the environment. He exists in an accepting way with nature, neither making excessive demands on, nor adding to the resources available. Resources belong to all persons in common and are shared as needed by all people.

Man is the highest of God's creations, having command over the land, air, seas, plants, and all other forms of life. His superior intellect requires him to improve his environment. Resources are to be used for individual gain, because as individuals gain, all society gains.

. . .HAVE LEAD TO VALUE CONFLICTS BETWEEN THE PLAINS INDIANS AND THE NON-INDIAN. IN WESTERN OKLAHOMA. THESE CONFLICTS FREQUENTLY RESOLVE AROUND THE ISSUES OF WORK, TIME, COMPETITION AND SAVINGS

On the following pages these four Conflict Areas are examined from the standpoint of cultural roots, contemporary reinforcements, resultant conflicts and implications for teachers. In using this material the reader should progress horizontally, that is, read all sections labeled 1 before going to the 2 section.

AREA OF CONFLICT: WORK

Cultural and Traditional Roots of the Plains Indians Which May Affect their Attitude Toward Manual Labor	Ways in Which These Culturally Oriented Attitudes About Work Have Been Reinforced	Resultant Conflicts Created by these Culturally Oriented Attitudes Toward Work	Implications for the Classroom Teachers
1. Indian men received recognition by being good warriors and hunters, not by performing manual labor.	1. The Indian male often obtains more recognition from family friends, and Tribal members as a result of participating in Tribal activities than he does by performing manual labor or for that matter holding down a full time job. For example, among some Plains Indian tribes, it is a mark of disrespect not to be present and to attend the funeral of a member of the tribe. In some cases the funeral is rarely held before the fourth day due to a belief that the spirit wanders for three days. Given a choice between tribal sanction and employer displeasure, the Indian frequently chooses tribal approval.	1. The employer frequently perceives Indians to be lazy, shiftless and undependable. He hesitates to employ Indians for other than menial tasks. The Plains Indian male, stripped of his cultural sources of identity and recognition, removed, either by choice or cultural restraints, from the rewards of a work ethic, frequently turns to a substitute of alcoholism as an escape.	1. Teachers need cultural and historical perspective to deal effectively with the contemporary conflicts and problems described. (This Guide should have much information to assist you in this regard). Provide students with information so they, too, can see the problems in relation to the cultural and historical perspective. Have students list in a column the wholesome aspects of the Indian culture and value system as it relates to work. In an adjoining column have students list the major work ethic values of the dominant society. The third column may contain information on how the two value systems clash. (See Page 39 for example of chart).

2. As warriors and hunters the life of the Indian male was constantly endangered and frequently short lived. For this reason they were frequently spared from work other than that incurred through their roles as protectors and hunters.	2. The traditional Plains Indians still look upon manual labor as being beneath the dignity of the male Indian. In one instance, of which the author is familiar, an Indian youth who obtained a job informed his grandmother of the job. The grandmother responded, 'Indian men do not work with their hands.'	2. As a result of the attitude toward Indians of many employers, the Indian senses discrimination and unfair treatment. The menial tasks available to him are not self rewarding nor do they offer family and friend recognition. All of this magnifies the problem.	2. Since you, as a teacher, may know the historical, cultural and practical implications of discriminatory charges, assist students in some of the following activities: a. Students prepare charts as described above. They then list possible solutions to the work conflicts in work values in a 4th column. Discuss these with the class. b. See Page 39.
3. The Indian women cleaned the buffalo hides, carried water, moved the camps and attended to all the manual labor oriented chores in the life of the tribe.	3. Many current day aspects of the culture make it difficult for the adult Indian male to perform effectively in the labor market. For example, the employed Indian may be reminded that he is rejecting his Indian ways and selling out to the white man's ways. He may have extreme peer	3. Largely, as a result of these reinforced attitudes about work and the cultural pressures encountered by the Indian, some employers have had negative experiences with the employment of Indians.	3. Be aware of the pressures that may be put on Indian students to give first priority to their family or culture. Following are some suggested ways you as a teacher may deal with this situation: a. Personally attend some Indian sponsored activities. A

	pressure to take extended time from the job to attend tribal ceremonies and other Indian related activities. One Indian youth told of being friendly and participating in non-Indian activities while in high school. His Indian friends rejected him when he later wished to associate with them.		member of your local Title IV or JOM committee will assist you. A frequent comment of Indian people is 'white teachers never come to our activities'. Also see page 39.
4. Traditionally, the Plains Indians had lived communally and did not have the motivation to accumulate individual fortunes or wealth. Likewise, the nomadic life they lived did not lend itself to such accumulation. Wealth was not to be hoarded or self consumed. The value of wealth was derived from sharing it and using it to bring happiness now, not at some future date. Someone has said that to an Indian the worst thing he/she could be called was selfish.	4. The Plains Indians can legitimately look to the federal government for assistance by virtue of the treaty agreements in which the government promised to provide for the welfare of the Indians in exchange for their land. Irregardless of the legitimacy of these benefits, it appears that the long-term result is one that fosters dependency rather than independency.	4. The Indian takes pride in his culture and associated value system, which stresses the sharing of wealth rather than accumulation. The non-Indian perceives this to be an unrealistic, impractical approach to life. They reason that they must work, manage and save to exist. Some further believe it is an unfair system that requires this kind of discipline on their part while the Indian disregards these practical aspects of life.	4. The degree to which you, the teacher, can teach appreciation and respect for the Indian culture and at the same time deal with the work ethic conflicts realistically, should substantially determine the degree to which the Indian students can cope with this value conflict on work.

5. Traditionally, many of the Plains Indians believed that their needs would be supplied in their own time. They responded to nature rather than attempting to change nature. Thus, they chased the Buffalo in season. They moved to another location when necessary.	5. The Indian has frequently been able to survive, either from assistance obtained from the government based on treaty promises, lease income from allotments, and /or benefits derived from a culture which stresses the extended family and sharing.	5. Problems and conflicts created are internal as well as external. (a) Many Indians who obtained an education expected to share the proceeds of their labor with members of their family and tribe. Two Indians educated as a lawyer and medical doctor talked of the free services they were expected to provide Indians. They also related that non-Indians would not patronize them. The doctor had to drive a taxicab for a living. (b) The non-Indian perceives the Indian as a poor manager of resources.	5. See other suggested activities, listed in this section, which deal with this conflict.

6. Unfortunately, the U. S. Government largely failed in it's first major attempt to acculturate the Indian adult male to the work ethic. This attempt to force the Indians to farm their allotments met with failure for cultural and practical reasons. Culturally it interfered with Ceremonial Activities, many of which came during the summer months. It necessitated that the Indian live in individual family units on their allotments rather than communally in camps. The breakup of the Indian camp interfered with the chieftain form of governance, thus partially destroying male leadership roles. Farming did not offer immediate results; the benefits were delayed. Finally, the work was demeaning to the male in the Plains Indian culture. From a practical standpoint, the Indian had little capital, insufficient

6. These culturally oriented attitudes toward work continue to be reinforced today even as they were initially through the failures with farming. Today, few Indians experience success or gain recognition within the tribe through the delayed benefits of invested capital. The cultural emphasis is still largely on immediate rather than delayed rewards. The rigorous work either is perceived by some Indians to be an ingenious tool of the non-Indian, a tool in which the Indian becomes a pawn in the white man's pursuit of success.

6. Education represents the major avenue by which Indians can share equitably in material success. To many Indians, the rewards of education are far in the future. This conflicts with a culture that has historically put an emphasis on immediate rewards and benefits. Furthermore, the Indian lives in a contemporary society which stresses the virtues of individualism, capital accumulation and delayed benefits. This contrasts with his culture, which stresses the virtue of sharing and immediate benefits.

6. Do not assume that students automatically see the relationship between education and fulfillment. Provide day-by-day experiences by which all students have opportunities for success so they can begin to comprehend that education has immediate as well as delayed rewards. The activities and materials of this Guide are especially designed to assist the teacher in this way with Indian students.

To establish the idea of delayed benefits, have students list the names of some prominent sports persons. Next to the name, state what the person is, such as baseball player. Next, have students write a brief statement entitled 'How this person got to be a baseball player, etc'. Discuss.

machinery, and inadequate horses to make a success at farming.

AREA OF CONFLICT: SAVINGS

Cultural and Traditional Roots of Plains Indians Which May Affect the Attitude Toward Savings	Ways in Which These Culturally Oriented Attitudes About Savings Have Been Reinforced	Resultant Conflicts Created by These Culturally Oriented Attitudes Toward Savings	Implications for Classrooms Teachers
1. Traditionally the Plains Indians lived communally. Their nomadic style of life did not lend itself to the accumulation of goods or wealth.	1. The extended family concept, which still exists to a significant degree among the Plains Indians, is an extension of communal living. It provides for substantial sharing beyond the immediate family unit.	1. The non-Indian sees the Indian as being irresponsible in the use of money and property. Farmers who pay lease money to Indians frequently complain that the Indian squanders the money on non-essential items, spends it in a short period of time rather than budgeting it over a longer period of time. As a result the Indian is frequently forced to go on welfare or solicit additional assistance from the farmers or others.	1. Again, provide a setting in which students can understand these problems from a cultural and historical setting. By all means emphasize the idealism and strengths of the Indian value system expressed under this heading. It is not the job of the teacher to condemn or condone a lifestyle or value system. Rather the teacher should create learning situations whereby students themselves learn about the value conflicts as they relate to savings. Provide the

2. Traditionally many of the Plains Indians believed that their needs would be supplied in their own time. They responded to nature rather than attempting to change nature.

2. One informant expressed the idea that needs will be supplied in their own time. 'We don't store things, we have faith that it will be provided,' she said. Two current conditions tend to foster this attitude. Condition 1 is that of allotments. For years the Plains Indians have received some basic income from the leasing of their allotments.

Condition 2 is the relationship of the Indian to the federal government. Many people believe the white man used superior monetary knowledge, and sometimes force to obtain Indian land. It was power and knowledge against powerlessness and sometimes ignorance.

2. As the government continues its assistance programs to Indians, adjusts claims, etc., the non-Indian tends to overlook the historical perspective, as described in the column to the left, and feels resentment to this so called handout to Indians.

The J.O.M. programs in the public schools, which have their base in treaty commitments, nevertheless create hostile feelings toward Indians as non-Indians perceive them to be just more handouts to Indians.

student with opportunities to look at the advantages and disadvantages of both values and to offer solutions by which the two values can be made more compatible.

2. Explain to students the basis for government assistance programs, such as J.O.M., to Indians. Bring in a resource person from the Bureau to give background information on this.

Rather than condemning the government for providing assistance to Indians, help students to understand and take pride in a government that assumes moral as well as legal obligations.

On the other hand students should have the opportunity to struggle with the practical problems which arise when people depend on the government for assistance over a long span of time.

	Subsequently, the U.S. Government has assumed a moral obligation, confirmed through treaties, to provide assistance to the Indians. Unfortunately, this continuing assistance tends to reinforce cultural attitudes toward savings.		
3. Wealth was not to be hoarded or self consumed. The value of wealth was derived from sharing it and using it to bring happiness now, not at some future date. Sharing was the basic core of their survival. Without sharing, the Plains Indians would have found it almost impossible to survive.	3. Several Indian informants emphasized the continuing philosophy of sharing and giving which permeates the culture. One informant expressed it this way, 'If I saw some Indians over there who didn't have anything to eat...somebody is going to come and tell me about it and I'm going to tell somebody else and we are going to get together and share. Or if I butcher...I'm not going to put that in a freezer. I'm going to share. I share my food. We share everything.' Another informant talked of the benefit dances where gifts are freely given and exchanged.	3. The non-Indian does not disagree with the concept of sharing. The conflict here seems to be one of degree and timing. For example, many non-Indians feel it is foolish to share if in sharing you create hardships on yourself or family. Their value seems to be more related to sharing from excess while the Indian value stresses sharing now even from one's own scarcity.	3. Provide practical experiences for students in consumerism and management of money. Assist students in thinking through the idea that managing and saving money and resources may enhance rather than deter their ability to share.

AREA OF CONFLICT: TIME

Cultural and Traditional Roots of the Plains Indian Which May Affect the Attitude Toward Time	Ways in Which These Culturally Oriented Attitudes About Time Have Been Reinforced	Resultant Conflicts Created by these Culturally Oriented Attitudes Toward Time	Implications for Classroom Teachers
1. Told to this writer was the account of an adult Indian who agreed to give introductory remarks at a conference. Not present when the program started, it began without him. Some three hours later the Indian adult arrived stating that he had started out early and decided to stop at an Aunts. The Aunt did not have a way to a Doctor's appointment, so he supplied the transportation rather than make the conference.	1. Many Indians feel that they are rewarded more by complying with their own value system than they are by complying with the dominant society's time value system. Also, the Indian may realize that true value, in terms of time, is on his side, as per example given under column 1.	1. The non-Indian is disturbed when his/her time schedule is so rudely disregarded by the Indian. As a result the Indian is stereotyped and perceived to be insensitive and lacking in time perception.	1. Once again a cultural and historical perspective will at least help the teacher keep his/her equilibrium in this regard. There are many lessons in the cultural packets that deal with the time concept. The teacher should try some of them.
2. Historically the Indian has responded to nature's clock rather than to a mechanical clock.	2. Many Indians have not had responsibility in situations that require the clockwise precision of a modernized industrial society.	2. The members of the dominant society become quite frustrated when trying to defend the practical use of time as opposed to an ideal use of time. The non-Indian reasons that he/she would like to live with this ideal	2. Set up a situation whereby your students have an opportunity to struggle with the ideal use of time as contrasted with the practical use of time. Students may not come up with an answer, but they will learn something about

		disregard for time, but cannot do so. Therefore, the reasoning continues, why should the Indian be allowed to live in this so called irresponsible way?	value systems in the process. As an alternative, present two extreme ends of a continuum. On the one end, nobody pays attention to clock time. On the other end, severe punishment is the result of deviating from clock time. Let students choose and defend positions. Discuss.

AREA OF CONFLICT: COMPETITION

Cultural and Traditional Roots of the Plains Indian Which May Affect their Attitudes toward Competition	Ways in Which These Culturally Oriented Attitudes About Competition have been reinforced	Resultant Conflicts Created by these Culturally Oriented Attitudes toward Competition	Implications for Classroom Teachers
1. As was true of time, other values are frequently of more essence to the Plains Indian than that of being extremely competitive. Told to this writer was the case of an Indian boy who was an excellent speller. On written tests he invariably made perfect grades. In oral spelling situations, in which the teacher would designate different	1. See 2,3,4,5 below	1. The Indian person is seen to be passive, non-responsive and frequently withdrawn. The Indian student is frequently thought to be shy, non-agressive, and non-responsive in the classroom. The Indian student's tendency to look away rather than to look the teacher in the eye is often misinterpreted as evasiveness.	1. Avoid, if possible, putting Indian students on the spot in competitive classroom situations. Make and use opportunities to give the Indian student personal identity and recognition. One informant, who works with Indian students in a public school said, 'Indian students want to be identified by name. They do not like to be

students to spell, this boy would not spell a word if another student had previously misspelled the same word. The boy did not wish to embarrass a classmate.			reprimanded or laughed at in public.' Other sources indicate that many Indian students do not like to talk about themselves before *you* talk about yourself and that non—Indian students should make the first move toward cooperation with Indian students.
2. In the dominant society the competitive urge seems to be somewhat related to the desire to accumulate goods, etc. In the Indian culture the emphasis has been more on sharing, giving—not on accumulation.	2. Even today, the Plains Indian seems to receive more internal recognition from giving and sharing than through the accumulation of goods.	2. The Plains Indian does not seem to be as motivated as the non—Indian. How, and under what conditions the Indian is motivated is puzzling to the members of the dominant society.	2. There is evidence that motivation comes out of the culture rather than through competition. This Guide abounds in suggestions for utilization of the culture. As a source of motivation, see cultural packets.

3. The Plains Indians historically seemed to be quite competitive in sports, the scoring of a coup in warfare,etc. A closer examination of this aspect of the culture provides some indication that such things as scoring coups, etc., were individual rather than group oriented. That is, the individual was in competition with self rather than peers.	3. Recognition from fellow Indians still seems to come primarily from individual pursuits. Thus, you have the outstanding Indian artist, craftsman, dancer, musician, track performer, etc. Although Indians may excel as in group sports, the primary emphasis is on the group and personal recognition is fleeting and sometimes superficial. Several Indian sources have related, how an outstanding Indian football player is the 'toast of the town' until his football career is completed at which time he becomes 'just another Indian.'	3. Indian students frequently are reluctant to compete in sports and school sponsored activities. One former Indian student in a public school, now a college student, told of being rejected by members of his Indian peer group because he participated with non-Indian students in many school and sports activities.	3. In addition to providing Indian students with opportunities to participate in group activities, see that they also have opportunities to receive recognition through more self directed individual pursuits.
4. Historically a leader (chief) emerged and was designated for this role. He did not overtly seek the role that was bestowed upon him.	4. A minister recounted the problems his church encountered when they attempted to give leadership responsibility to Indian persons. According to this source, an Indian who assumed leadership, or accepted an appointment by a non-Indian, was liable to be rejected by his/her peers.	4. Indian adults and students frequently do not perform in the aggressive leadership role model of which members of the dominant society are accustomed. They may be reluctant to accept leadership roles.	4. Provide for Indian students to be selected and endorsed by their fellow students and peer group rather than to be appointed by the teacher. Let the group tell them what they expect from a leader.

5. The study of child rearing practices among the Plains Indians indicates that young children learn at their own pace by observing and imitating. This aspect of training was not forced. Later, boys were provided experiences and associated instruction on hunting and warfare. While the girls received experience and instruction in women oriented tasks. Much of the training was done by uncles and grandmothers. The training seemed to be uniformly given, that is, individual children were not selected to make them standout over their peers.	5. One Indian informant indicated that today Indian students are not pushed to learn what the white man considers important. Neither is one child encouraged more than another. The informant raised this question, 'Why don't white teachers listen to Indian students for a change and allow them to learn in their own way?'	5. Indian students frequently do not respond to the same motivation techniques as do others. Motivation appears to come largely from what is important to the family or tribe not what is considered important by an outside source.	5. Provide alternative motivational challenges, other than those competitive in nature. For this reason lessons built around a cultural concept may be your best bet for motivating Indian students. One teacher experienced great success by having a student demonstrate a dance, while another demonstrated art work done by her father.

ADDITIONAL TEACHING SUGGESTIONS AND SUPPLEMENTS

Chart for Pages 26 and 27

Values of the Plains Indian as it relates toward work	Values of the dominant society toward work	Conflicts between the two values	Some ways to resolve the conflict

Other Suggested Activities for Work Conflict. See Pages 26-31.

a. Assign some students to do an interview with the local employment office

b. Do a survey to determine the number and percentage of minority persons employed locally

c. Contact the local B.I.A. Agency office, or tribal office, or other knowledgeable source, regarding a resource person to speak to your class on employment of Indians

d. Invite a local businessman to speak to your class on employment

e. Encourage your students to prepare questions prior to the visit of the resource persons

Supplement for Page 27.

Days or Events that are important to me and my family	Reasons why these days or events are important	What I can learn by observing this day or event.	Some ways I believe observing and participating in this day (event) could help me in my education.
1.	1.	1.	1.
2.	2.	2.	2.
3.	3.	3.	3.

After students have completed the chart similar to the one above, the teacher may wish to lead them in a discussion of how different days or events are important to different families. Show how these are sometimes related to our ancestors or historical past. An excellent filmstrip is entitled "Ethnic Heritage: A Living Mosaic." This filmstrip with audio tape can be obtained for $6.00 from J. C. Penney Company, Inc., Educational and Consumer Relations, Dept. 1301 Ave. of the Americas, N.Y., N.Y. 10019. Parents, as resource persons can be used effectively here.

Having assisted students in the identification of dates and events which are important to their family and themselves, and having developed a relationship between such events and education or learning, the teacher should be in a position to assist students in structuring a learning experience for when they miss school to attend such activities. A question that might be raised is 'Should a student be listed absent when engaged in a structured learning activity?'

SECTION IV

CONCEPT DEVELOPMENT BY TRIBES

Ft. Sill Apaches
Arapaho
Apache Tribe of Oklahoma
Cheyenne

FT. SILL APACHE

Tribal Background
—Historical and Cultural Information
by Ms. Julia Jordon

Concepts Packets
—Lesson Plans on the Culture
by:
Ms. Anita Chisholm
Dr. Ira Eyster
Dr. Mary Herron Leerstang

Biographical Sketches
of Selected Persons from
Ft. Sill Apache Tribe.
By Ms. Shirley Johnson Adkins

Major Consultants:
Ms. Mildred Cleghorn
Dr. Mary Herron Leerstang
Mr. Raymond Loco
Ms. Blossom Haozous

Drawings by Ms. Anita Chisholm

FT. SILL APACHE

TRIBAL BACKGROUND

The Ft. Sill Apache are descendants of a group of Chiricahua Apache who declined to return to the Southwest when their status as prisoners of war was terminated in 1913. Before the disruption of their traditional way of life the Chiricahua occupied territory in southeastern Arizona, southwestern New Mexico, and adjacent parts of Sonora and Chihuahua. The Chiricahua prisoners of war derived from all three of the Chiricahua bands, sometimes called the Eastern, Central and Southern bands.

Mildred Cleghorn in the Fort Sill Apache Tribal Office

The Chiricahua Apache called themselves N'de, which may be translated as 'the people.' The term, Apache, is probably derived from the Zuni term, apachu, meaning enemy, and which was applied to them by the Spanish. The name, Chiricahua, comes from the Chiricahua Mountains of southeastern Arizona where one of the three bands often took refuge. The present Fort Sill Apache tribe is so called because members of the tribe have lived on or near the Fort Sill military reservation in Oklahoma since 1894.

The Chiricahua Apache speak an Athabascan language and, along with other Apacheans, are believed to have moved to the Southwest in late prehistoric times. The bulk of Athabascan speakers are still concentrated in the Western Sub-Arctic regions of Canada and Alaska. When first contacted by Europeans the Chiricahua led a wandering, hunting-and-gathering existence supplemented by a little subsistence agriculture. Their wanderings, however, were not haphazard, but were correlated with the cyclical availability of food resources within their range. Their early relations with the Spanish and Mexicans were at first tranquil, but soon came to be marked by sporadic guerrilla warfare. Hostilities probably developed because the Spanish aligned themselves with and did considerable missionizing of the agricultural Pueblo tribes, with whom the Apache were already at war. Also the impact of stock raising, introduced by the Spanish, may have been considerable, leading to the depletion of game and edible plant resources for the Apache.

Early relations between the Chiricahua and the Americans were usually good. Each group saw in the other a valuable ally in their struggles with the Mexicans, as well as a potentially formidable enemy. The Chiricahua, however, saw no reason to end hostilities with the Mexicans at the end of the Mexican-American War in 1848. Also Americans continued to trade with them for the booty acquired south of the border. Raiding intensified and became a regular economic activity as the availability of game decreased.

The only treaty between the United States and the Apache of Arizona and New Mexico was signed at Santa Fe on July 1, 1852. It provided for a tribal reservation, the boundaries of which were to be fixed by the government. Delays in designating these boundary lines and conflicts of authority between military and civilian administrators of Indian affairs in New Mexico and Arizona contributed to the unsettled conditions, and for many years the tribe led a precarious existence.

Reservation boundaries were eventually established but were subsequently altered repeatedly. The composition of Apache tribes and bands occupying the various reservations also fluctuated as groups tried in different ways to adapt to changing conditions. Little attention was paid to the needs or desires of any of the Apache groups. They were repeatedly removed from fertile or mineral-rich lands that settlers and miners wished to occupy and displaced to desert areas which they were expected to farm. They received little farm equipment and even less instruction. After considerable negotiation the Chiricahua Apache were given a reservation in their old homeland near Apache Pass in 1873. Conditions began to improve. The famous chief, Cochise, who had long refused to accept a reservation elsewhere, died there in 1874 during an interval of peace.

The Chiricahua were making progress in establishing homes and farming operations when suddenly in 1875 they were moved to the San Carlos Reservation on the Gila River, farther west in Arizona, much against their will. The government had adopted a policy of concentrating all the Indian tribes in a region on one reservation. Coal was soon discovered on the new reservation and there was an influx of white miners into the region. Water rights on the Gila River were also taken up by white people, leaving the Indians without any means of irrigating their fields and gardens. During the next ten years war parties under various leaders such as Victorio and Geronimo carried out numerous raids and hostile actions in the hope of forcing the government to return them to their old reservation. The last of these warring groups was talked into surrendering to forces under the command of General Nelson A. Miles in 1886. Geronimo, Chief Naiche and all their band, numbering about 340 persons in all, were taken as prisoners of war to Fort Marion in Florida. There many died and in such numbers that within a year they were transferred to Mount Vernon Barracks in Alabama where they remained for seven years.

A number of persons interested in the Apache prisoners for humanitarian reasons took up their cause until, by order of the Secretary of the Interior in 1894, they were brought by special train to Fort Sill in Oklahoma Territory. They numbered 296 men, women and children—about 70 families. They arrived with few clothes or personal belongings. They remained prisoners of war at Fort Sill until 1913. The first three years they were under the charge of Captain Hugh L. Scott, a man understanding of the Indians and concerned for their welfare. He located them in twelve small villages scattered about the military reservation, and for the first winter they lived in brush wickiups. The following spring the men went to work building houses and fences and breaking ground for gardens. During their years as prisoners they engaged in seasonal work under military supervision, cutting and baling prairie hay for sale, raising and selling melons and vegetables, and caring for cattle purchased for them and kept in a herd on the open range. This herd became one of the finest in the Southwest and within a few years was bringing in a good revenue from annual sales. These Chiricahua Apache were the first to raise kaiffir corn for forage in southwestern Oklahoma. Some of the leaders enlisted as army scouts. Naiche, the hereditary chief, was given more power than other men, including Geronimo, the famous war chief.

Although living conditions were generally favorable at Fort Sill, many of the older Indians continued to press for their return to the Southwest. Finally in 1913, they were released as prisoners of war through an act of Congress and given the choice of remaining in the Fort Sill area or of removing to the Mescalero Reservation in New Mexico. A total of 181 persons moved to New Mexico, and 81 persons remained in Oklahoma and were given 80-acre allotments on land purchased from the Kiowa and Comanche tribes through the sale of the Apache cattle herd. Homes were built on their allotments, and the new town on the Rock Island Railroad in the area was given the name, Apache.

The Oklahoma Chiricahua, increasingly known by the term, Fort Sill Apache, gradually adopted a life style similar to that of other rural Indians in their area—Comanche, Kiowa, and Kiowa-Apache. However, the Fort Sill Apache have had few activities calling for participation of all of their small tribe as a group. They have had no tribal encampment or annual pow-wow, nor traditional religious gathering. Most Fort Sill Apache became members of the Dutch Reformed Church. For many years they had no formal tribal organization. In recent years, however, there has been an awakening of tribal consciousness and a desire to be known as a distinct group among Oklahoma tribes. A tribal constitution was adopted on October 30, 1976, at which time a majority of voters chose the name, Fort Sill Apache, as the official name of their tribe. Some tribal members still would prefer to be called Chiricahua or Warm Springs Apache. At present there are 220 enrolled members, of which approximately two-thirds live and work outside of Oklahoma. A sizeable number of persons are eligible to enroll, but have not yet done so. Tribal programs for health and economic development are now being planned.

The Fort Sill Apache have diverged considerably from their kindred in the Southwest, but still retain some knowledge of their language and of traditional ways. Many families interact regularly with relatives and friends on the Mescalero and other Apache reservations in the Southwest. The Fire Dance, a showy accompaniment of the young woman's puberty ceremonial in traditional Apache culture, is put on in Oklahoma mainly for entertainment at other Indian pow-wows and at the Anadarko Indian Exposition. Some Fort Sill Apache make dance costumes and do beadwork in the traditional Chiricahua style. Many have intermarried with Indians of other tribes, yet a strong nucleus retains a hold on their distinctive origin and works to build a strong modern identity.

BIOGRAPHICAL SKETCHES

MILDRED I. CLEGHORN

Mildred Cleghorn is a full blood member of the Fort Sill Apache Tribe. She was born in Ft. Sill, Oklahoma and currently lives in Apache, Oklahoma. She is the daughter of Richard and Amy Imach and was married to the late William G. Cleghorn. She has one daughter, Penny Cleghorn Schartzer. Her Indian name is 'Enohn' meaning 'Lay a bet.'

Mildred is a graduate of the Apache Public Schools, attended Haskell Institute and graduated with a B.S. Degree from Oklahoma State University in 1941. She has done graduate work at various state universities and has been the recipient of fellowships at Fisk University and the University of Texas. She also had a fellowship to a Nutrition Seminar in Bangalore, India in 1969 and served on the White House Conference on Food, Nutrition and Health in 1969.

Ms. Cleghorn served as a home extension agent for twelve years and a teacher of home economics for sixteen years. She also taught kindergarten for three years in Apache Public Schools. Mildred has participated in many activities and received many honors during her lifetime.

Mildred is currently chairperson of the Fort Sill Apache Tribe, a position she has held since 1976. Since 1977, she has served as National Secretary of the North American Indian Women's Association. She serves on the advisory committee of the Caddo-Kiowa Area Vo-Tech School. She received a diamond 4-H pin for twenty years leadership in 4-H Club work in Oklahoma.

Mrs. Mildred Cleghorn, Chairperson

Mildred's hobbies are doll making and music. She was invited to exhibit a doll collection of authentically dressed Indian rag dolls to the first Folklore Festival at the Smithsonian Institute in Washington, D.C., 1967.

Ms. Cleghorn also devotes a great deal of time to church related activities. She was the first woman elder of the Apache Reformed Church. She also serves on the Executive Committee of the General Program Council of the Reformed Church of America.

Ms. Cleghorn describes her life as interesting and states that the important aspect of her life has been helping others. She feels that the important thing in the lives of other Indian people should be to help themselves and to help others.

She advises Indian youth to get an education and to learn to live with others.

ALLAN HOUSER

HAOZOUS: Pulling Roots TRIBE: Fort Sill Apache

Born Apache, Oklahoma, 1914. Attended Boone Public School, Apache, Oklahoma; studied painting at The Studio, U.S. Indian School, Sante Fe, New Mexico, 1936-37; studied mural techniques at Indian Art Center, Fort Sill, Oklahoma, 1940; studied sculpture and painting at Utah State University, Logan, Utah, 1948, 1952, 1953; and St. Michaels College, Santa Fe, New Mexico, 1964. Art Instructor at U. S. Indian School, Dulce, New Mexico, 1942; art instructor at U. S.Indian School, Intermountain, Brigham City, Utah, 1951-1962; instructor of sculpture and painting, Institute of American Indian Arts, Sante Fe, New Mexico, 1962 to present. Exhibited widely in group showings and one-man exhibitions, numerous awards and honors including John Simon Guggenheim Memorial Scholarship, 1948; Palmes Academiques, French Government, 1954; awarded a Certificate of Appreciation by Indian Arts and Crafts Board, U.S. Department of the Interior, 1967; awarded Waite Phillips Trophy for Outstanding Contributions to American Indian Art by Philbrook Art Center, Tulsa, Oklahoma, 1969. Commissions for murals include U.S. Department of the Interior, Anadarko, Oklahoma, 1950. Sculpture commission for war memorial, Haskell Institute, Lawrence, Kansas, 1948. Medal commission for Society of Medalists, 1959. Lives in Santa Fe, New Mexico. Republished by permission of the Oklahoma Indian Arts and Crafts Corporation.

Mr. Allan Houser, Fort Sill Apache Indian artist. Photograph courtesy of Southern Plains Indian Crafts Center and U.S. Department of the Interior, Indian Arts and Crafts Board

RAYMOND LOCO

Raymond Loco was born in Fort Sill, Oklahoma on September 24, 1909. His parents are John and Marian Loco. He was married to the late Martha Walker. He has four children —John, Juanita, Marie and Phyllis. Raymond is presently living in Apache. Due to recent illness, his daughter Phyllis is caring for him.

Raymond reflects on his life as being a hard hum-drum life, always poor, and no formal education. Raymond is a self-taught individual. He is an avid reader — his knowledge on any subject would indicate that he does indeed have an education. Raymond exemplifies what true education is all about even though he does not hold a formal degree. He is proud of his self-taught background and of the fact that he taught himself to read the Bible.

Mr. Loco is very proud and knowledgable of his heritage which is Warms Springs (Fort Sill) Apache. He feels tribal members and other people should be interested in the Fort Sill Apache history and contemporary life. Raymond feels parents should encourage their children to pursue education so they can find a better way to live. They must learn all they can because the old way of life is gone and they must place value on life today.

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PATRICIA ANN REGAN

Mrs. Patricia Regan

Patricia Ann Regan was born in Lawton, Oklahoma on April 12, 1934. She is the daughter of Mrs. Blossom Haozous and the late Sam Haozous. She resides in Apache, Oklahoma with her husband, Jack R. Regan and their four children, Jackie, Robin, Zane and Justin. She is a graduate of Oklahoma State University, holding a B.S. in Education.

In private life Patricia A. Regan is a kindergarten teacher with the Apache School Systems in Apache, Oklahoma. She is better known among her tribe, Fort Sill Apaches, as the former Fort Sill Apache Tribal Princess. Patricia's Indian name Haozous means 'to tear loose.'

Currently Mrs. Regan is a member of the Health Advisory Board, and is active on the Boone School Board. She also serves as a committee member for the Ft. Sill Apache Tribal Affairs.

She best describes her life as 'fulfilling.' 'I have accomplished most of what I wanted to with God's help.' Patricia describes her mother and father as wonderful Christian parents who were dedicated to the welfare and education of their children. As a school teacher and a proud Fort Sill Apache she is aware of her culture and sees it fading away slowly. She wants Indian people to remember to hold on to their language, customs, and religion. Advice passed down to her, which she passes on to Indian children, is to be good to people and find something good in everyone. Hard work and education are the only way to success. Most of all, she says, 'always be proud you are an Indian.'

CAROL A. SOATIKEE

Mrs. Carol Soatikee, Fort Sill Apache/Pima artist from Edmond, Oklahoma. Photograph courtesy of Southern Plains Indian Museum and Crafts Center, U.S. Department of the Interior, Indian Arts and Crafts Board

Born Phoenix, Arizona, 1942 (mother, Fort Sill Apache; father, Pima). Attended public schools in Lawton, Oklahoma; studied art at Cameron College, Lawton, Oklahoma, 1960-62; studied art education at Central State College, Edmond, Oklahoma, 1962-65; art instructor in public school system Anadarko, Oklahoma, 1965-68; art teacher, U.S. Indian School, Concho, Oklahoma, 1968 to present. Member, Kappa Pi Honorary Art Fraternity, Oklahoma Education Association, and National Education Association. Lives in Edmond, Oklahoma.

CULTURAL HERITAGE

CONCEPT:

When asked on January 6, 1977 by Anita Chisholm of the Southwest Center for Human Relations Studies, whether the Indian would survive during the next century, Mildred Cleghorn, Chairperson for the Ft. Sill Apache Tribe, expressed her hopes for the Ft. Sill Apaches.

PRESENTATION:

Read aloud the excerpts from Mildred Cleghorn's interview.

Anita: Can you foresee a time when there will be no Indians?

Mildred: I hate to think about it, our tribe especially, the Ft. Sill Apaches. We're becoming mixed, you know. We have very few full-blood Apaches. It just bothers me to think that. I hope they will always be proud of being Ft. Sill Apache. That's the reason I want to do this interview we're doing today. I feel that someday, maybe two or three generations from today, some child might think to himself, 'I'm Ft. Sill Apache. I have Ft. Sill Apache blood.' Even if it's just a drop, he might want to know something about his own people. I would like for him to know and be proud to know that we were considered a very strong group of people. In fact, that's the reason Geronimo surrendered; he didn't want to be exterminated. He wanted us to live on.

"...expressing hope for the future..." Mrs. Mildred Cleghorn and Shirley Adkins

APPLICATION:

Activities:

Begin a family tree in the 'roots' style. (write to the Oklahoma Historical Society, Historical Building, Oklahoma City for a Pedigree Chart). Trace your relatives as far back as you can, researching through the library and/or tribal archives. Find out as much as you can about the individuals in your past. Look at photos if available.

Personalization:

What did you learn about yourself by discovering your family heritage? Write a tribute to the people in your past to whom you are grateful for specific reasons. Ask questions of people in your past who are still puzzling to you.

Apache Girl

EVALUATION:

Mildred Cleghorn had an important message for her Ft. Sill Apache descendants. Write a legacy to your descendants, sharing with them information about their forefathers.

RESOURCES:

Cleghorn, Mildred, Chairperson, Ft. Sill Apache

Geronimo and family in melon patch, Fort Sill, Oklahoma, 1900. Photograph courtesy of Museum of the Great Plains, Lawton, Oklahoma

GERONIMO

CONCEPT:

The circumstances in the life of He-Who-Yawns explain a radical change in character.

PRESENTATION:

Raymond Loco gave the following account of how Geronimo got his name, in an interview with Anita Chisholm on January 6, 1977 in Apache, Oklahoma.

I'll tell you a little story about Geronimo. He was lazy, good for nothing. He would sit around and sleep and yawn like an old lazy dog. He lived a comfortable life. His wife looked after his needs and he had to do nothing. When the men asked him to go out he would say, 'I've got to rest, I don't feel like going.' The Apaches would tease him and he would tease them back, but nothing led to anything serious. One day he finally decided to go. His family needed a little food so he went out and was gone maybe a day or so. When he came back, something was wrong. He could sense it before he approached where he lived. During the summer time they would disband and all go different ways. Some groups would move somewhere else. While He-Who-Yawns was gone, his family was living out on a little place by themselves. When he returned he sensed something was wrong, and later found that all of his family had been killed. He vowed vengeance on the killers. He said, 'For every one of my children, I will kill ten.' And from then on he became a raging demon. He changed from a lazy sleepy man to a destroyer. He went to ranches one right after another and wiped them out. He attacked wagon trains and when they began to know him, the young men went beside him making a large gathering of Apaches. And that's how the Apaches became known as warriors.

APPLICATION:

Activities:

Positive Personal Feedback:

Materials Needed: Sheets of paper and sticky mailing labels. Ask the students to form groups of four. A milling exercise could accomplish the grouping if one person chooses a partner and that pair chooses another pair. When the students are in groups of four ask them to write on a label a one or two word positive description of each person in the group. Then one at a time, the students will peel off their descriptive labels for one group member, place it on that person's sheet of paper while simultaneously telling that person, accompanied by direct eye contact, his description. The sheet of paper travels around to each group member, who, in turn, places a descriptive label on the paper. When the activity is completed each group member will have a sheet of paper with four descriptive labels of himself.

Personalization:

Reflect on each characteristic your group members gave you. What people, events or circumstances were influential in the development of these characteristics? Are your strengths, as noticed by other people, similar to your view of yourself? If different, list differences. Closely compare others' perceptions of you with your own perception of yourself. Write these reflections in a journal entry. (Surprises, puzzlers, agreements,disagreements,etc.)

EVALUATION:

Write to the person, or about the event, that influenced you most. (In Geronimo's case an event was of primary importance). Express your feelings about their contributions to your development. Give an explanation of how they served as a turning point in your life. (Any genre of writing can be used: lyric, poem, ballad, limerick, letter, short story, etc.)

RESOURCES:

Loco, Raymond, Route 3, Anadarko, Oklahoma 73005
Stevens, John. *Awareness, Exploring, Experiencing, Experimenting* . Moab, Utah: Real People Press, 1971.

TRICKSTER STORIES

CONCEPT:

Trickster stories provide a good source for Ft. Sill Apache humor.

PRESENTATION:

Ms. Anita Chisholm

The following trickster stories were told to Anita Chisholm by Raymond Loco on January 6, 1978.

'Coyote and Bug'

Once a coyote was rambling down this little path. He was just walking along and all at once he stops and looks down and there is this little bug. The bug had its back end high and its head toward the ground listening. The coyote started to gobble him. Coyote like bugs, you know, and this nice little fat bug would be good to eat. The bug looked up and said, 'Hey, leave me alone. I'm listening here. There's something going on down there. There's a lot of things going on under there. People are talking about things to come, things that are going to happen. I'm trying to hear that so leave me alone.' The coyote looked down at him and it looked like the little bug was listening to something. The bug got up then, and told the coyote, 'Now you listen and don't let anything escape your ear. I have to go over here and do something, so you listen.' So he got that old coyote's attention and that coyote was all ears. He put his big ear to the ground and he just lay there listening. The bug said, 'Now you stay there; don't move and I'll be right back.' And the bug ran off and hid somewhere. And here was the old coyote lying there listening and listening. An hour and a half passed and he just kept lying there. Then he began to wonder, 'When is that little bug coming back anyway?' Finally it dawned on him that the little bug had played a trick on him and had escaped with its life.

'Coyote and Mother Quail'

A mother quail started walking with a bunch of babies lined up all behind her. The old coyote just stood there and watched her weaving, the little babies weaving behind her. He ran and hid to watch them better. Finally he said, 'Wait a minute, I want to ask you something. How do you get those little ones to follow you like that? It's like a train behind you. How do you do that?' The mother quail said, 'You wouldn't want to do that.' He kept insisting.

"Coyote and Bug"

It's the nature of coyotes to copy other animals. When he's not eating them he's trying to copy them. So he keeps wondering how these little quail follow their mother around like that, in a little string. The coyote kept insisting so the mother quail said, 'Okay, I'll tell you. When these little fellows are first born and they just begin to walk, I take the string and tie it around their necks, one right behind the other until I get them all tied up. Then I pull the string and they follow me.' 'Oh, so that's the way you do it,' the coyote said. 'Thank you.' And he took off. He gathered all his kids together and tied a rope around their necks and dragged them off. He dragged them around for about a half hour or so and began to wonder why they were all lying down. He went back to check on them and they were all dead. He had killed them all by trying to copy the quail.

APPLICATION:

Activities:

Tell the story to the class with drama and suspense. A story telling session, sitting around in a circle, would be ideal. See *Literature of the American Indian* for more trickster stories, so that many stories can be told.

Personalization:

Ask the students to tell similar stories from their own backgrounds. (Aesop's Fables, 'The Emperor's New Clothes,' etc.) Most trickster stories involve animals, all have an element of humor, some have an element of cruelty, and all have an element of deception.

RESOURCES:

Sanders, ed., *Literature of the American Indian* , Riverside, N.J.: Glencoe Press, 1976.
Loco, Raymond, Route 5, Anadarko, Oklahoma 73005

Brush Windbreak Surrounding Tipi Apache land. Photograph courtesy of Museum of the Great Plains, Lawton, Oklahoma

CONFLICTS OVER LAND

CONCEPT:

Land conflicts arise when two groups of people have a different need for the same area of land.

PRESENTATION:

During a court case, the Ft. Sill Apache ask the United States government to compensate them for minerals that were taken from their land in the 1800's. The land consisted of almost 15 million acres in New Mexico and Arizona, part of their original tribal land. While the land belonged to the tribe, there were many white settlers as well as towns and railroads on the Indian land. The settlements and railroads led to the mining of minerals and in general this activity increased the value of the land. However, it also made it difficult for the Indians to use it the way they wanted to.

The case was tried before the Indian Claims Commission, which decided that the Indians should be compensated for the minerals that were taken and awarded a prescribed amount of money.

APPLICATION:

Activities:

1. Form two groups.

Group #1 is very concerned about environmental issues. They enjoy activities such as fishing, hiking and camping and want to keep the land in its natural state as much as possible. They would like to restrict the number of roads, houses, and factories that would be allowed on the land.

Group #2 is involved in the production of a product that is very helpful in saving lives. They need part of the land in order to build a factory to produce this product. However, the factory will necessitate the building of a road and homes and will even cause some air and water pollution.

2. Discuss possible solutions and compromises to this problem.

Personalization:

Compare this problem with the Ft. Sill Apache court case over minerals. List the similarities and the differences.

EVALUATION:

Write a position statement describing why you support one particular resolution to the Ft. Sill Apache mineral conflict.

RESOURCES:

Ft. Sill Apaches vs. United States (Court cases)

LAND OWNERSHIP

CONCEPT:

Land concepts are related to lifestyle.

PRESENTATION:

The way people think about owning land and material goods can be different from culture to culture. Such ideas are basic to a society and are closely connected with other aspects of a culture. Land, for example, to the Ft. Sill Apache, was not thought of in terms of being owned by a person or family to be used exclusively for the benefit of that person or family. It was considered to belong to the entire tribe and could be used by everybody for hunting, fishing and other purposes. To a people who led a nomadic type of life, moving from one place to another and not staying in one place for a long time, there would be no need to own the area of land they presently lived on.

Raymond Loco describes how the Ft. Sill Apache viewed property, land and Mother Earth. In an interview with Anita Chisholm on January 6, 1978 in Apache, Oklahoma.

> The Ft. Sill Apaches called the immediate area within their range their ancestral land. That is what belonged to their fathers and that is what they fought for. It was not individual lots but the whole surrounding area that belonged to the Ft. Sill Apache tribe, which at that time was composed of the major tribe, the Chiricahuas, and a minor tribe, Warm Springs, of which I am a member. They were together always. They had a confederacy that if, at anytime, the smaller tribe, Warm

Apaches, Swimming. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum

Springs, would run in to difficulty, it was the responsibility of the Chiricahuas to come to their aid, and vice versa. If the Chiricahuas had met with a huge warring party the Warm Springs tribe would fight beside the Chiricahuas. That was the only property that was recognized at the time. They had no individual land or anything like that.

APPLICATION:

Activities:

Discussion questions:

1. Why do you think the Ft. Sill Apaches did not consider it important that everyone own an area of land?
2. Why would they consider their ancestral land important?
3. If a tribe moves several times a year, to follow the buffalo or other game, how does this affect how much they are able to take with them?

Personalization:

1. List what types of property are important to you. Does the list include mainly material objects — such as musical equipment, horse, sports equipment?
2. List what would be most important to take if you lived a type of life where you moved frequently, a nomadic life.
3. List what your parents would consider important to take.
4. List what would be important to take if you were an Apache Indian.

EVALUATION:

Write a paragraph describing the relationship in your life between property concepts and lifestyles, between what you own and how you live.

RESOURCES:

Loco, Raymond, Route 3, Anadarko, Oklahoma 73005

EXTENDED KINSHIP

CONCEPT:

The Ft. Sill Apaches respected and viewed nature as part of their family.

PRESENTATION:

The obligations of help and sympathy due a relative are so well understood by the Ft. Sill Apache that it is logical for them to use kinship terms when they are afraid or stand in special need. Thus Giver—of—Life, a nebulous supreme being, is called 'my father' in prayer. The culture hero is referred to as 'my brother,' and his supernatural mother is termed 'mother' or 'grandmother' by the suppliant. In prayers and songs the earth becomes 'earth woman, my mother,' and the sun is named 'grandfather.'

In order to mollify natural forces and beings which the Chiracahua fear, kinship terms are also addressed to them. Thus the bear is called by the term for mother's brother, and a grandfather term is applied to thunder. To indicate respect and gratitude, one who has chided a person ceremonially is sometimes honored by the use of relationship terms as well. The woman who performed the ceremony in which the child was first placed in his cradle may later be addressed as 'mother' or 'grandmother' by the child, though no actual kinship tie may exist between the two. In like fashion the woman chosen to assist a girl during her puberty rite may be called 'mother' by her charge thereafter.

Baby. Courtesy of Mrs. William G. Cleghorn Collection Fort Sill Museum (1959)

APPLICATION:

Activities:

1. Write a definition of brother, sister, father, mother, grandmother, grandfather.
2. How would you pair the following elements with relatives? grandparents, cousins, brothers, sisters, parents, etc.; the sun, moon, earth, thunder, rain, wind, stars, etc.
3. Given a picture of an animal not known to you, give it a kinship name. Share with the class why you named this animal what you did.

Personalization:

Describe your family. How small or extended is it? Did you include any parts of nature in your family? Any animals?

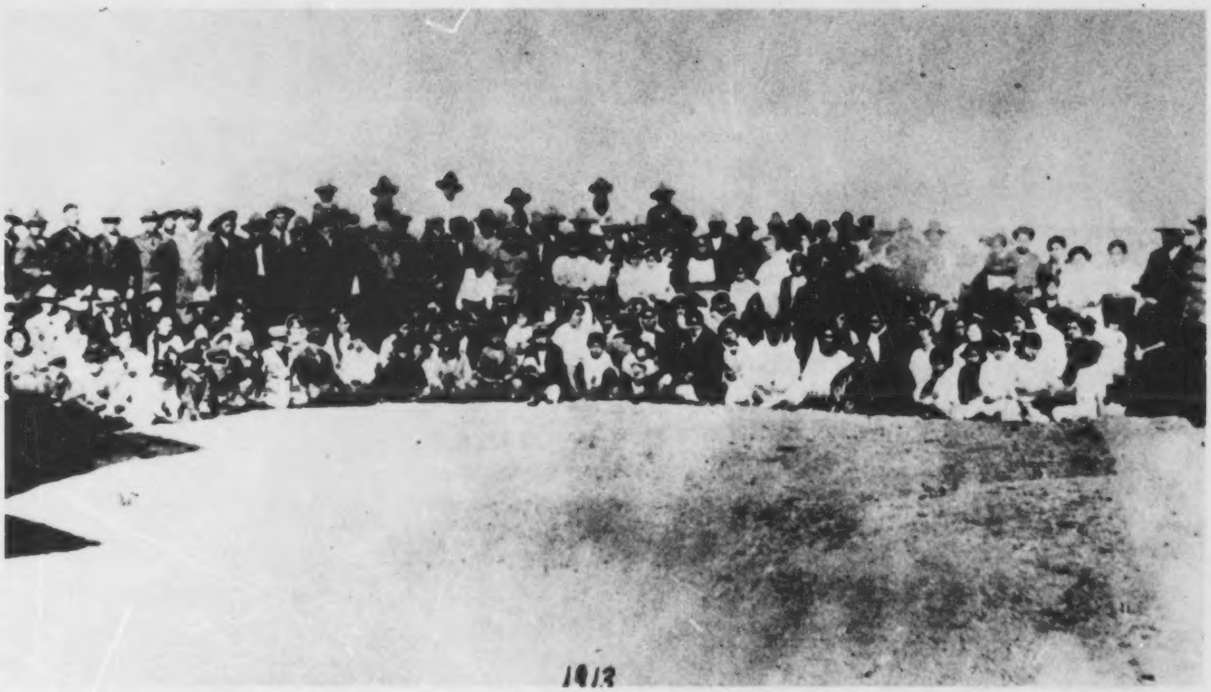
EVALUATION:

The Ft. Sill Apache believed that the Supreme Being's powers existed everywhere in nature — wind, sun, rain, and animals, etc. These powers could help or hinder man. Research ways such as ceremonials, prayers, songs for strength or guidance, which demonstrate the Ft. Sill Apache belief that the natural elements were members of their extended family. Present your research to the class verbally or write it in a report.

RESOURCES:

McAllister, J. Gilbert. 'Kiowa Apache Social Organization.' *Social Anthropology of North American Tribes*. Chicago: University of Chicago Press, 1937. Eggan, Fred, ed.

Benedict Joshe, Fort Sill Apache with his children. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum (1959)



Released Apache Prisoners. Picture taken prior to leaving for Mescalero Reservation. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum

POWER, POLITICS AND JUSTICE

CONCEPT:

The imprisonment and ultimate release of the Chiricahuas (Ft. Sill Apaches) provides a study in power, politics and participation in the pursuit of justice.

PRESENTATION:

Although philanthropic societies continued to exercise a vigilant watch against any infringement of the rights of the Apache prisoners, pressure for their release slackened between 1894—1909 because the Chiricahuas had been promised permanent homes at Ft. Sill on the assumption that the post would be dissolved.

Scott Ferris who represented the Fifth Congressional District of Oklahoma strongly opposed the dissolution of the Fort. Knowing that the earlier promise to make Ft. Sill into a permanent home for the Chiricahuas would interfere with its continuance as a fort, Ferris sponsored legislation to remove all the Chiricahuas to the Mescalero Reservation in New Mexico. This legislative maneuver may have worked had not a strong minority of the Apaches demanded allotments and freedom at Ft. Sill. Fortunately for all the Chiricahuas, officials representing the Indian Rights Association, the Board of Indian Commissioners, the Interior Department, and the Bureau of Indian Affairs continued to exercise pressure on the government for a fair settlement.

This legislative manuever by Ferris was only one of a series of legislative power plays which sought to deal with the plight of the prisoners in a way that would be most advantageous to them.

In 1910 U.S. Senator Robert L. Owen of Oklahoma introduced legislation to allow the Secretary of Interior to provide for allotments of 60 to 80 acres of farming land to each prisoner. This land was to come from the military reserve or from land previously ceded by the Kiowa and Comanche Tribes. Both Minnesota Senator Moses E. Clapp, Chairman of the Senate Committee on Indian Affairs, and Interior Secretary Richard A. Ballinger strongly supported this legislation. Ballinger endorsed the legislation with a statement to the extent that the government had 'solemnly promised' that not only would Ft. Sill be their 'permanent home,' but that they would never again be subject to relocation. According to Ballinger the original reservation had been nearly doubled for the express purpose of settling the Apache prisioners there permanently.

Ferris offered counter legislation that would empower the Interior Secretary to grant allotments of 160 acres of agricultural land or 320 acres of non-arable grazing land anywhere on the public domain of the United States or District of Alaska. At the same time Ferris offered, as a delaying tactic, contingency legislation, empowering the Interior Secretary to explore a suitable reservation for allocation purposes. The Secretary was to report back to the House of Representatives.

Shortly after the first of the year, Ferris again introduced legislation authorizing the Secretary of War to grant freedom to those Apaches electing to return to Mescalero and to allow those Apaches desiring to remain at Ft. Sill to do so under such regulations which the War Department might prescribe. Of course, Ferris knew at this time the War Department planned to keep Ft. Sill as a military base.

Fearing that the Commissioner of Indian Affairs would prevail on Congress to accept his view that Ft. Sill allotments be made to those Apaches desiring to stay there, Ferris arranged a meeting with representatives of the Board of Indian Commissioners and the Indian Rights Association. Here a compromise was reached to the effect that allotments might be made from outside the military reserve to those Apaches desiring to remain in the Ft. Sill area.

On May 10, 1912, Oklahoma Senator Thomas P. Gore introduced legislation to the effect that those prisoners desiring to return to Mescalero be immediately released while those desiring to stay in Oklahoma could remain at Ft. Sill until 80 to 160 acres of land could be purchased from Kiowa and Comanche allotments for their relocation. One hundred thousand dollars was to be appropriated for re-allocation of the prisoners to Mescalero while two hundred fifty thousand dollars was to be appropriated to purchase allotments for the prisoners wishing to remain in Oklahoma.

Although Scott Ferris threw his support behind the Senate legislation initiated by Gore, passage of the Bill was impeded when Representative James Mann of Illinois vigorously objected because of the disproportionate amount of money ($250,000.) allocated to the minority wishing to remain in Oklahoma as compared to the $100,000. to be allocated for removal of those wishing to return to Mescalero.

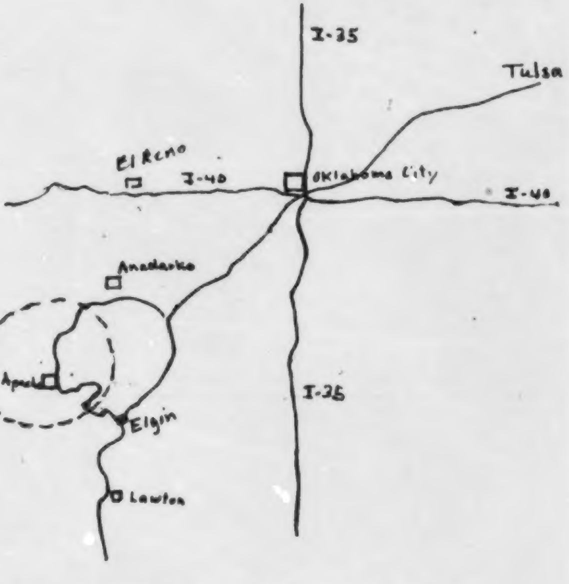
To further complicate passage of the Bill a group of stockmen from Roswell, New Mexico, in an effort to protect their leases and profits on the Mescalero Reservation, circulated a petition urging that all Apache prisioners be kept in Oklahoma and that all tillable land on Mescalero be divided among the Indians there, with the remaining lands to be turned into a national park. For this effort they solicited and obtained the support of New Mexico Senator Albert Fall whose son-in-law was trying to lease grazing land on the Mescalero Reservation.

Finally, through the effort of Senators Curtis of Kansas and Clapp of Minnesota compromise were agreed upon and the Indian Appropriation Bill became law on August 24, 1912. Essentially, the final settlement contained the provisions of the Gore Bill. In April 1913 the 176 Apaches who had been imprisoned for 27 years received their freedom at Mescalero, while the remaining 88 received allotments to remain in Oklahoma.

APPLICATION:

Activities:
(Parts can be role played if desired).

1. Divide into groups to investigate the capture and ultimate imprisonment of the Chiricahuas. In your report tell something of the following:
    a. Rationale for capturing the entire group.
    b. Conditions and means of imprisonment.
    c. Places of imprisonment.
    d. Feelings of prisoners.
2. Separate into groups to represent the Boston Indian Citizenship Committee, the Indian Rights Association, and the stockmen from Roswell, New Mexico. Be prepared to report on the following:



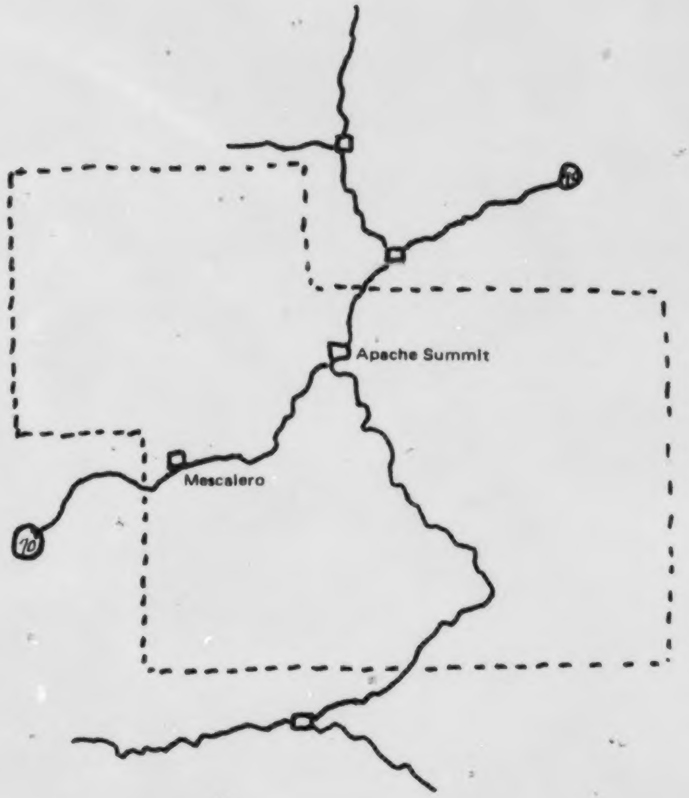
Present day location of the Fort Sill Apache in Oklahoma

   a. Why did these groups become interested in the plight of the Chiricahuas?
   b. How did small groups such as the Bureau of Indian Affairs and Indian Rights Association apply political pressure to get the Chiricahuas released?
   c. What results did they accomplish?

3. Represent the following political participants:

   Student #1: Describe the role of Oklahoma Congressman Scott Ferris. What were his political motivations and maneuvers?
   Student #2: Describe the role of U.S. Senator Robert L. Owens of Oklahoma.
   Student #3: Describe the role of Albert Bacon Fall of New Mexico. What were his political motivations and maneuvers?
   Student #4: Describe the role of the U.S. Department of Interior and Secretary Richard A. Ballinger.
   Student #5: Describe the role of The War Department.
   Student #6: Describe the role of U.S. Senator Thomas P. Gore of Oklahoma.
   Student #7: Describe the role of U.S. Senator Moses E. Clapp of Minnesota.
   Student #8: Describe the role of U.S. Senator Curtis of Kansas.

4. Summarize the other factors associated with settling the problem. Include the added dimension of the desire of some of the Chiricahuas to go to New Mexico and the desire of others to stay at Ft. Sill.
5. Describe the ultimate solution.



Mescalero Reservation in Mexico

Personalization:

Speculate on the following statement: 'How my life might be different if I lost all my freedom for the next 27 years.'

EVALUATION:

Consider the following questions before writing a brief summary:

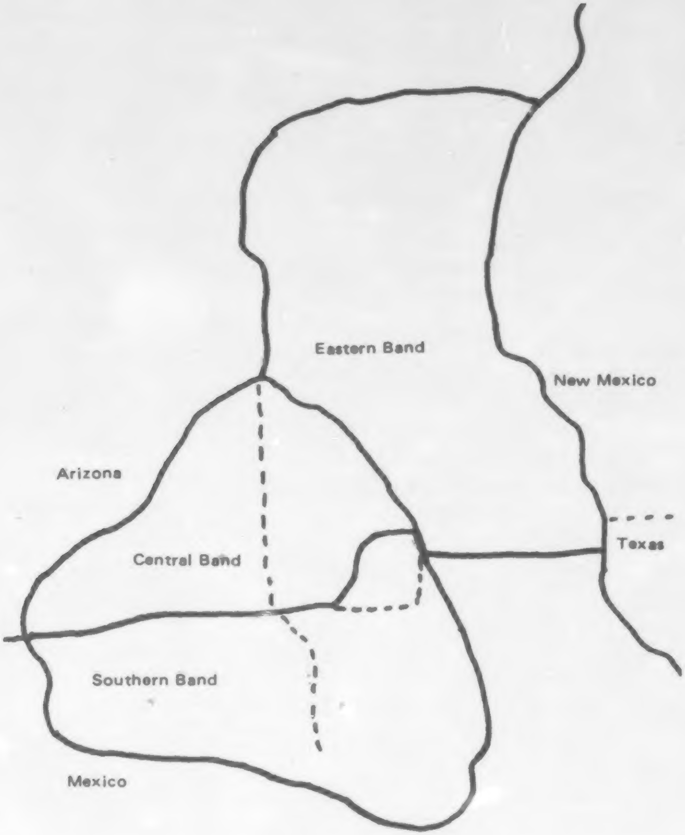
1. What role did non-political groups have in obtaining the release of the Apaches?
2. What seemed to be the political motivation of Ferris and Fall?
3. Did the prisoners ultimately receive justice?
4. To what or whom can the fact that some justice was achieved be accredited.

Write a brief summary on the interaction of politics and justice in the case of the Ft. Sill Apaches.

RESOURCES:

Truckeneske, John E. Jr., "U.S. Congress and the Release of the Apache Prisoners of War and Fort Sill," *Chronicles of Oklahoma,* Oklahoma Historical Society, LIV No. 2, Summer 1976.

Chief Naiche, Chiricahua Apache, with group of four prisoners of war shortly after surrender, 1886. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum (1959)



Approximate location of the Chiricahua bands within their original southwest range

THE EFFECT OF GEOGRAPHY AND IMPRISONMENT ON LIFESTYLE

CONCEPT:

Geography and imprisonment shaped the lifestyle of the Ft. Sill Apache Indians.

PRESENTATION:

The Chiricahua Apache are a Southern Athabascan speaking people who formerly ranged through southeastern Arizona and New Mexico and the northern parts of the Mexican states of Sonora and Chiricahua. The name Chiricahua was given to them because they frequently took refuge in the Chiricahua mountains of southeast Arizona.

Some historians believe the entire Chiricahua band once lived in the vicinity of Hot Springs, New Mexico, from where they spread out into primarily three major bands. The eastern band, also known as 'red paint people' because of their practice of drawing a red clay band across a warrior's face, is the band from which some of the Ft. Sill Apaches derive. One of their noted leaders was Chief Loco. Geronimo was a member of the southern band located in the Sierra Madre Mountains of New Mexico.

In the year 1886, following the capture of Geronimo and the end of the Apache wars, the entire Chiricahua Tribe of 450 Indians was packed aboard a train and shipped to prison in Florida. After approximately one year and some pressures from humanitarian groups they were transferred to a more healthful prison at Mt. Vernon Barracks, Alabama, where they were kept for seven years. In 1894, the 296 remaining Chiricahuas were transferred to the military reservation at Ft. Sill, Oklahoma. During their stay at this military reservation they became known as the Ft. Sill Apache.

After 27 years of painful confinement, the Chiricahuas were finally given their release by an act of Congress. Given a choice of accepting land allotments in Oklahoma or taking up residence on the Mescalero Reservation of New Mexico, 87 stayed in Oklahoma while 171 were sent in boxcars to join the Mescaleros in New Mexico.

APPLICATION:

Activities:

1. Arrange to visit the jail with the local jailer. While there, ask to be locked up in an empty or holding cell for ten or more minutes. Following this event, compare your experience with that of the Chiricahuas. Suppose this imprisonment would have been forced rather than voluntary? Suppose it had lasted 27 years? What might happen to your attitudes? Aspirations? etc.?
2. Trace the geographical movement of the Ft. Sill Apache from their southwestern range to Florida, Alabama and Ft. Sill, Oklahoma. Research the differences in geographical terrain and climate. Suggest ways this may have affected life style and culture.
3. Contrast the means of survival while free in the southwest as compared to imprisonment. Vividly contrast the vigor and ingenuity with which this group responded to the rigorous nomadic life in the desert and mountains as compared with the life of confinement and relative security.
4. Invite a Ft. Sill Apache to discuss the following questions:
    a. Can you relate events or stories which portray the feelings of the Ft. Sill Apaches during their imprisonment?
    b. Can you name some aspects of the culture and lifestyle that continue to exist today in spite of imprisonment and involuntary removal from the southwest?
    c. How did imprisonment and involuntary removal change lifestyles and culture?
    d. How does the culture and lifestyle of the Ft. Sill Apache differ from that of the Apaches who returned to Mescalero?

Fort Sill Apaches just before entraining for Mescalero, May, 1913. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum

Personalization:

Did geography or events affect your lifestyle. Describe what happened and its effect on your life.

EVALUATION:

Complete the following statement expanding it into a paragraph: 'If I were not guilty and had been put in prison for 27 years, I ____.'

RESOURCES:

Trucheneske, John E. Jr. "U.S. Congress and the Release of the Apache Prisoners of War at Ft. Sill," *Chronicles of Oklahoma,* LIV No. 2, Summer 1976.

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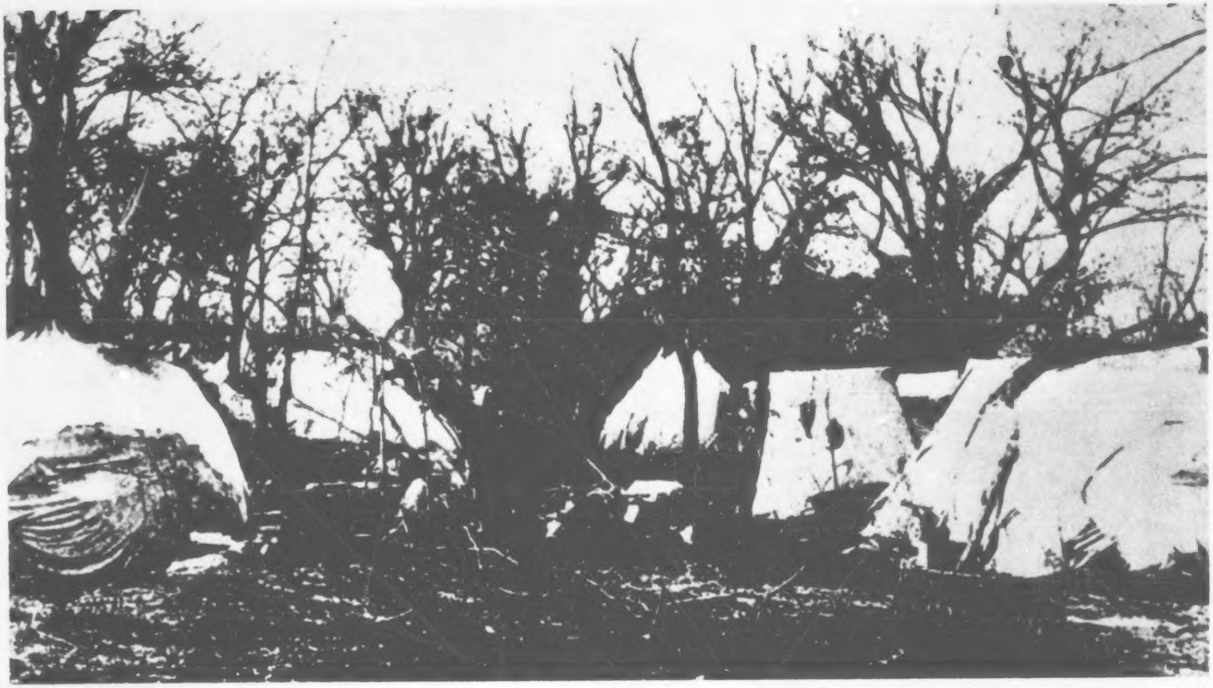

Fort Sill Apache Prisoner Camp—1894. Courtesy of Mrs. William G. Cleghorn Collection, Fort Sill Museum (1959)

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FT. SILL: MILITARY OR APACHE?

CONCEPT:

The government settlement with the Chiricahuas had significant economic and social implications for Oklahoma.

PRESENTATION:

(See two preceding presentations)

APPLICATION:

Activities:

1. Conjecture (brainstorm) on the following: what would have been the impact on Lawton and Oklahoma in general had the original promise to the Chiricahuas been granted and Ft. Sill abandoned as a military base and allotted to the Apaches? Consider economic, political, and social implications.
2. Invite a knowledgable person from the Ft. Sill Apache Tribe to discuss how such a settlement may have affected his/her tribe.
3. Invite a U.S. Congressman and/or Oklahoma Legislator from the 5th District to talk or comment on how this conjectured resolution may have affected the politics and economy of Southwest Oklahoma.
4. Choose one of the following responsibilities:
    a. Obtain information on the number of soldiers that have been trained at Ft. Sill, the number of permanent personnel assigned there and the amount of money currently budgeted to Ft. Sill.

Chief Loco of the Warm Spring Apache

b. Interview business men, the Chamber of Commerce, educators and others in the Ft. Sill area to obtain their ideas on the economic and social benefits of having Ft. Sill as a military base.
c. Interview law enforcement officials and others to gain some idea of the social impact of an army base.

Personalization:
Organize a debate on the topic, 'The Welfare of Oklahoma could have been better served had Ft. Sill been allotted to the Chiricahuas as promised.' Ask for a jury vote from the rest of the class.

EVALUATION:

Supposing the issue of allotting Ft. Sill to the Apaches or keeping it as a military base were still alive, formulate telegrams to your congressmen. In the telegram state your position and give reasons to vote for or against giving Ft. Sill to the prisoners.

RESOURCES:

See Sources under two previous Resources sections.

DESCRIPTIVE NAMES

CONCEPT:

The Ft. Sill Apache Indians were named after an outstanding characteristic, an unusual experience, or some daring feat or heroic action.

PRESENTATION:

The following interview with Blossom Haozous, Mildred Cleghorn and Raymond Loco was conducted by Anita Chisholm of the Southwest Center for Human Relations Studies on January 6, 1978 in Apache, Oklahoma.

Anita: How were names given to the people?

Raymond: Through incidents that happen, or how the person relates to the environment.

Mildred: Or after things that they do. Or sometimes as a joke, little characteristics they had, or maybe some odd little things.

Anita: Was a child named immediately after it was born?

Blossom: No, because the child picked up a name naturally after some growing up.

Raymond: Mostly it was incidental. Like my brother. When he was young he used to go around mocking crows. So they named him for that.

Mildred: My grandmother was named 'She Who Did Many Things.'

Raymond: Like Geronimo. His Indian name was 'He Who Yawns.' But when he became very aggressive by the incident that happened to his family, they called him Geronimo. It is a Mexican name, since he harrassed the Mexicans so much. One time my grandfather, Chief Loco, was caught in a small band in a Mexican trap. His band was outnumbered. They kept fighting but finally they had to move back. In moving they came to this little old Mexican town. It was mostly adobe. The opposition was getting too strong so they began to move again until he was the last one holding the enemy down. The others retreated. My grandfather got on his horse and started to leave when he noticed one of the men had lost his horse and was trying to catch someone's attention. He heard the man cry, 'Don't leave me,' so he whipped his horse around, took a slug in the knee and they both rode all the way back to the village. For that they named him 'Stopped His Horse to Rescue This Man's Life.' For such an incident he became chief of the Warm Springs Apaches.

Later, when the white man began to overpower the Apaches, the chief told his people to quit fighting and learn to raise cattle and feed. But the younger men wanted to continue to fight. And the chief said, 'We're going to have to conserve the lives of our young people. We can't hope to win; we'll all be decimated if we continue to fight, so we need to settle down. Our way of life is gone now. There is no where for us to run.' The young men said, 'No, old man, you are crazy.' That's how he got the name of Loco. By the time I became a man a lot of people said, 'That is a goofy name; you ought to change your name and get a white man's name.' I say, 'No. My grandpa lived and died for that. I want the name to continue to live.'

APPLICATION:

Activities:

The following are questions that can help you think more about the different ways people are named in another culture. Also, the question should help you understand the significance of names in determining the way a person thinks about self and others.

1. Think about the names of some famous Indians that you have heard about. Do you have any idea why they might have been given the name they have?
2. Think about the names that have been given to heroes and heroines in the comic books, i.e. Superman, Wonder Woman. What information does the name give you about that person?
3. Think about some well known people, such as political leaders, movie actors, or famous athletes that have been given a nickname. How does this affect the way you think about them?
4. Consider the following topic for discussion: Recently a man wanted to change his name to a number. He went into court and asked the judge to formally change it for him. Usually there is no problem when a person wants to change his name and it is not a complicated procedure; however, this time the judge said, 'No.' Why do you think the judge would not let the man be known by a number instead of a name? Do you think a person should be known by a number if he wants to? Would you like to be known by a number instead of a name?
5. Give yourself a descriptive name, based on an incident or a personal characteristic. Ask classmates to give you a descriptive name.

Personalization:

1. How does your description of yourself agree or disagree with the names classmates have given you? How do incidents that arise during the year make it necessary for a name to be changed? How many names change during the year?
2. Would you like to be known by a nickname that is based on an outstanding characteristic, unusual experience, or some type of deed? An Indian name might be humorous. It might also be based on something that is not necessarily flattering to the person such as He Who Eats Alone, She Who Knows Everything, He Who Talks Too Much, etc.

EVALUATION:

1. Think about the different ways that people are named in the Anglo-American culture. Consider the similarities and differences between the methods in Indian cultures and those in American culture. (ex. What was your parents' rationale for naming you?) List advantages and disadvantages of each method.
2. Reflect upon how your name has influenced the way you behave. Have you affected the name? In what way does your name 'fit' you? Would the Apache method of waiting until the child has a distinguishing characteristic before naming it make remembering the name easier, more logical? (Did you know that in some hospitals in Oklahoma there is a minimum $25 fee to take a baby home before it is named?)

RESOURCES:

Loco, Raymond, Route 3, Anadarko, Oklahoma 73005

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THE MESCALE CACTUS

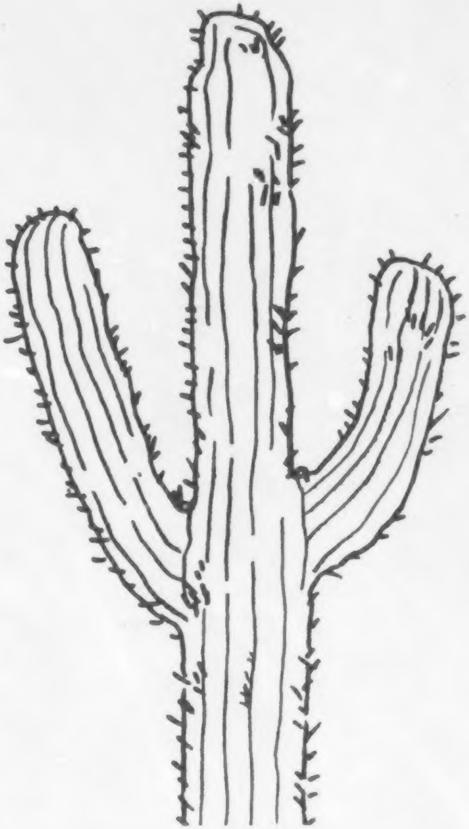
CONCEPT:

The use of the Cactus plant reveals much about the Ft. Sill Apaches' adaptability to nature and ability to live off the land.

PRESENTATION:

From an interview with Mildred Cleghorn conducted by Shirley Adkins Johnson and Anita Chisholm on January 6, 1978.

The mescale cactus plant was one of the most important foods that grew high in the mountains. We used every part of it from the root to the top of the plant. The root was used for soap. The bulb, from which the leaves extend, we baked and ate. The leaves we stripped and used for basketry. The stalk of the mescale cactus is 6 to 8 feet tall. We baked this also when it was green, but after it was dried we cut the bottom part into about 18 inch pieces and made musical instruments. These were violins. When the bloom was on the cactus, the petals were used just like we use cabbage today. It was parboiled to take out the bitterness. The mescale cactus was a very important plant to the Apaches since it grew high in the mountains near us and could be used for everything.



Cactus

APPLICATION:

Activities:

Initiate a scavenger hunt in the natural environment. When you return be able to suggest or demonstrate a new use for a natural object you have collected or seen during the hunt. Brainstorm with the class for more uses of the object.

Personalization:

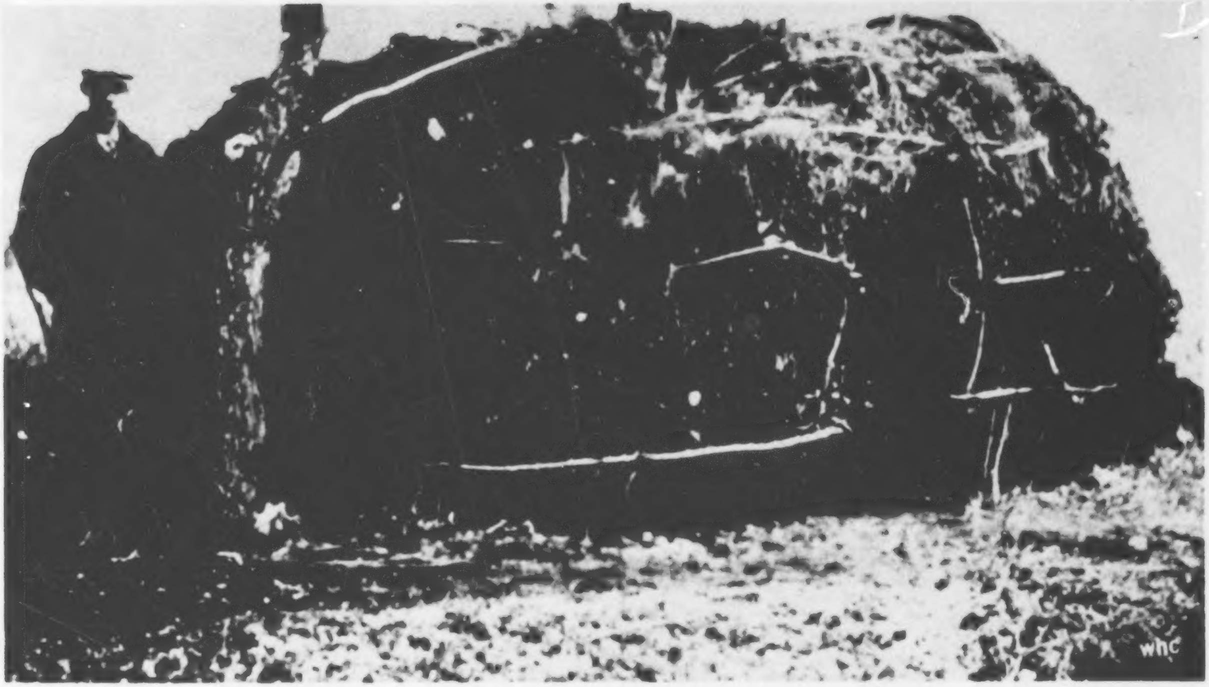
Design a new use for some of the natural elements in the area. (Wind, oil, land types, terrain, etc.)

EVALUATION:

How have natural environmental factors contributed to the lifestyle you now live? Is there any evidence that the people in the area have responded or are responding to natural environmental factors? Write responses to these questions in a journal. If you have lived in any other place, how did that physical environment affect the lifestyle in that area. Which area did you prefer and why?

RESOURCES:

Cleghorn, Mildred, Chairperson — Ft. Sill Apache Tribal Office, Anadarko, Oklahoma



Apache Wickiup. Courtesy Western History Collections, University of Oklahoma Library.

THE TRANSIENT LIFESTYLE

CONCEPT:

The Ft. Sill Apaches often moved from place to place, surviving off the land.

PRESENTATION:

The following account of how the Apaches survived by co-existing with nature, was given by Raymond Loco in an interview with Anita Chisholm on January 6, 1978 in Apache, Oklahoma.

The Ft. Sill Apaches were the upland people—the Mountain People. Their main source of food was deer, which was plentiful in the area. When a kill was made, the women dried the meat. They hung it on branches. White men called it jerky. They took the meat and dried it and put the fat aside, or else the meat would become rancid. The meat was then exposed to the air until the tribe moved. Then the women would grind the meat on a rock and pack it. The men would take a handful of it and stick it under their belts and take off. They could live on their little bag of meat for two or three days. Of course, they lived off the land too. They killed birds, turkeys, lizards and rats. They ate what they had to eat to survive. When they were out in an area where the deer were scarce, they learned to live off the land. They took mesquite beans, seeds and acorns off the trees. They also took sunflower seed which they processed and made a kind of grease for frying things. One of the main things that kept the Apaches busy when they were not being pursued was making provisions for the future by gathering and storing food. They never did farm. They knew nothing about it and didn't believe in farming. In later years they took it up but not until then.

The Ft. Sill Apache clothing was mostly deer skin; moccasins were deer skin, too. The Apaches wore some leggins and high boots, because the country was infested with thorns. Since they didn't stay in one place, the Ft. Sill Apaches built wickiups for homes. You know, they are made of branches placed in an arc, fastened at the top. The smaller branches are placed on the outside. They are temporary; something to keep out the cold and moisture. Whenever they moved, the wickiups were just left. That's how they used things in their environment to survive.

APPLICATION:

Activities:

Plan a weekend trip by foot. Try to eliminate as much unnecessary baggage as possible. Make the trip, either real or imaginary.

Personalization:

Evaluate your efficiency in planning and utilization. Answer the following questions as a group.

1. What did you forget that you needed?
2. What could you have left at home?
3. How did you use the natural resources for food and shelter?
4. What were the emotional advantages of being transient? disadvantages?
5. Did transiency force a realization of basic values?

Additional Activities:

1. During 'spring cleaning' evaluate how many of your possessions were used little or none? How many could you have lived without fairly comfortably? How much money could you have saved by not buying those things?
2. If you HAD to move, what could you live without?
3. If your house were on fire, what would you save first? (Rank items in order of importance).
4. How does Oklahoma architecture adapt to the natural surroundings? How much is alien in style and material? (native rock Italian marble, sod houses, ranch houses, English Tudor houses, A—Frame, etc.) Are there advantages to using materials indigenous to Oklahoma?
5. What do backyard patios, front porches, fences, lawns, reveal about the owners of the property and the people who live in the houses?
6. Consider the life of gypsy or a railroad hobo? What would be the advantages and disadvantages of this lifestyle?
7. Trace on a map the geographical moves you have made. List the effects of each move.

EVALUATION:

Imagine living a Ft. Sill Apache transient lifestyle. How would it compare in type and quality from your lifestyle? Can you combine the best of both worlds to create your ideal lifestyle. Share your creation with the class.

RESOURCES:

Loco, Raymond, Route 3, Anadarko, Oklahoma 73005

FT. SILL APACHE TRIBAL RESOURCES

Fort Sill Apache Tribal Office
115 N. E. First
Anadarko, Oklahoma 73005

Chairperson: Mildred Cleghorn

I. PEOPLE SOURCES:

A. Persons who assisted with the compilation of the Apache Section Guide.
  Raymond Loco, Anadarko, Oklahoma
    — Provided background information on various subject areas.
  Mildred Cleghorn, Apache, Oklahoma
    — Served as a consultant on the Apache units.
    — Provided background information on various areas.
    — Provided private collection of photographs on Fort Sill Apaches.
  Blossom Haozous, Apache, Oklahoma.
    — Provided background information on various subject areas.

B. Additional People Sources:
  Moses Loco, Apache, Oklahoma, General Information.
  Benedict Joshe, General Information
  Gillett Griswald, Curator at Ft. Sill Museum, Fort Sill, Oklahoma
  Carol Soatikee, Edmond, Oklahoma, Artist.
  Allan Houser, Santa Fe, New Mexico, Artist.
  Robert Haozous, Artist

II. PLACE SOURCES:

A. Museum and Libraries
  — Indian Archives Division, Oklahoma Historical Society, Oklahoma City, Oklahoma.
  — Western History Collection, University of Oklahoma, Norman, Oklahoma
  — Anadarko City Museum, Anadarko, Oklahoma
  — Southern Plains Indian Museum and Craft Center
  — National Hall of Fame of Famous American Indians
  — Museum of the Great Plains, Lawton, Oklahoma
  — Fort Sill Museum, Fort Sill, Oklahoma

B. Historical Sites:
  — Burial Site of Geronimo, Fort Sill, Oklahoma
  — Fort Sill National Historic Landmark, Fort Sill, Oklahoma
  — Cell which Geronimo was kept prisoner.

C. Other Places of Interest:
  — Indian City, U.S.A., Anadarko
  — American Indian Exposition
  — Fort Sill Tribal Agency, Anadarko, Oklahoma

III. MATERIAL SOURCES

A. Audio—Visual

- The Apache Today
  color, 53 frames; 35 mm
  Sound—Cassette, Filmstrip
  Available from: RMI Educational Films, Inc., 701 Westport Rd., Kansas City, Mo. 64111
  The filmstrip is about the different tribes of Apaches. It describes where they are located and how their industries are expanding.
- A477—1 Indians of the Northeast
  Filmstrip
  Available from: Society for Visual Education, Inc.
  Describes the daily life of the early Indians of the South-western United States. Points out the things that were distinctive about the various Indian groups that occupied this land. Helps students become aware of the richness and diversity of our early American Indian cultures.

B. Books:

McAlister, J. Gilbert. *Fort Sill Apache Social Organization: In Social Anthropology of North American Tribes.* Edited by Fred Eggan. Chicago: University of Chicago Press, 1937.
Sanders, Ed. *Literature of the American Indian.* Riverside, New Jersey: Glencoe Press, 1976.
Terrell, John Upton. *Apache Chronicle.* New York: World Publishers, 1972.

C. Others—Research Papers Prepared by Mildred Cleghorn.

Fort Sill Apache (Investigation by Bureau of Indian Affairs).
Taken from Report of Interior Department, 1898.
The Apache Prisoners of War — Lieutentant Wotherspoon, 1891.
The Apache Prisoners in Fort Marion, St. Augustine, Fla. by Herbert Selsh.

D. Periodicals:

Truchenske, John E. Jr. "U.S. Congress and the Release of the Apache Prisoners of War at Ft. Sill," Chronicles of Oklahoma. Historical Society LIV, No. 2, Summer, 1976.

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Tribal Background
—historical and Cultural information
by Ms. Julia Jordan

Biographical Sketches
—of selected persons of the
Arapaho Tribe
by Ms. Shirley Johnson Adkins

ARAPAHO

Concept Packets
—Lesson Plans on the Culture
Ms. Anita Chisholm
Dr. Ira Eyster
Dr. Mary Herron Leerstang
Ms. Vieno Lindstrom
Ms. Linda MacDonald

Major Consultants
Dr. William Berlin
Mr. and Mrs. Henry Bates
Ms. Dorothy Goodblanket
Dr. Mary Herron Leerstang
Mr. George Sutton

Dr. William Berlin

Mr. George Sutton

ARAPAHO

TRIBAL BACKGROUND

Although their way of life basically was like that of other Plains Indians who were nomadic and subsisted on the buffalo, the Arapaho were especially noted for their highly organized ceremonial life and their symbolic decorative arts. The name, Arapaho, was probably first applied to the tribe by American trappers early in the 18th century. The name came from the Crow Indian word for the tribe, *Ara-pa-hoe*, meaning 'lots of tattoos.' Early French and British traders on the Missouri River knew the Arapaho by the Ojibwa term, *Kananavish*, or the French-Canadian term, *Gens de Vache*, both of which mean 'Buffalo People.' The Arapaho call themselves *Hinanaʔaeinaʔ* (Hee—nah'—nahʔah—ay'—nahʔ), which is best translated simply as 'Arapaho.'

The Arapaho language is an Algonquian language most closely related to Atsina (Gros Ventre). Arapaho is more distantly related to Cheyenne and Blackfoot (languages spoken by Plains tribes) and to Ojibwa, Menominee, Shawnee, and other eastern Algonquian languages. Since the Arapaho were closely associated with the Cheyenne during most of the 19th century, it is commonly believed that the two tribes share very similar cultures and recent histories. In fact, however, the Arapaho differ culturally from the Cheyenne in several important respects, and there is no reason other than force of habit to believe they shared a common history much before 1800.

When first contacted, the Arapaho lived along the eastern edge of the Rocky Mountains in the vicinity of present Colorado and Wyoming. There were five major divisions, including the Atsina, each with its own dialect. Three of these divisions have become completely submerged in the Arapaho, and their dialects have been extinct since about 1900. Today the Arapaho tribe is in two divisions, one in Wyoming and the other in Oklahoma, while the Atsina are a distinct tribe with a reservation in Montana.

The Arapaho were thus a mountain, as well as a Plains, people. They frequented the sheltered valleys of the foothills in winter, the well-watered mountain parks in late summer, and came down onto the Plains for the great tribal buffalo hunts of early summer and late fall. At some remote date they may have lived in settled villages and raised corn as did the Cheyenne. However, they have always been known to Whites as horse-using nomads and buffalo hunters, using the tipi for shelter, the travois for transport, and making much use of animal hides for clothing and containers.

The Arapaho excelled in the decoration of leather items. They used porcupine quill or bead embroidery in combination with fringe and pendants of hair, elk teeth, or hoof tips. Designs were geometrical and the different elements had symbolic meanings to the makers. The quilling of robes and tipi ornaments was supervised by certain old women who owned medicine bags, and was done with considerable ceremony. Rawhide containers, shields, and sometimes tipis were decorated with painted designs in bright colors.

Arapaho men hunted the buffalo both cooperatively and individually, killing the animals with lances or bows and arrows. During the great tribal hunts and when game was scarce there were hunting rules strictly enforced by one of the men's age-societies. When game was plentiful individuals could hunt as they pleased. Surplus meat was dried and stored for winter use, some being pounded with choke cherries and fat to make pemmican. Deer, elk, and bighorn were also hunted, as well as some small animals and birds. Dogs were occasionally eaten. Prairie turnip, choke cherry and some other wild plant foods supplemented the meat diet.

The most important social unit for an individual was his extended family which consisted of a number of related nuclear families who pitched their tipis close together. The women shared tasks such as slicing meat and tapping hides, and all members had a part in socializing the children.

For most of the year the tribe was dispersed over its territory in hunting bands. The bands were extremely flexible units, large enough to afford safety against enemy attack, and small enough to exploit the resources of game efficiently. The extended families in a band were allied by kinship, marriage, or some common interest. At the core of the band was usually a single large and wealthy extended family whose members worked well together and were able to unite for group action when necessary. The head of this family was likely to be the leader of the band.

Women usually married in their late teens, and men in their middle twenties. Men could have more than one wife if they could afford it, usually marrying two or more sisters. Women earned respect through industry, skill at quilling or beading, and participation in the ceremonies of the Buffalo Lodge, the women's society. Women could also be doctors and acquire supernatural power.

Men were greatly shaped by the warrior society system. The Arapaho were the only tribe on the southern Plains with a system of *age-graded* societies. That is, all men of a particular age group belonged to the society appropriate for their age. Young men of about fifteen joined the lowest—ranked society, the Fox, and moved on to the Star, Tomahawk, and other societies as they advanced in age. There were eight societies, each with its own dance and/or ceremony, and they were ranked from low to high on the basis of age and ceremonial importance. Members of the two highest societies (old men) were the ceremonial leaders of the tribe. In the society system men in older societies had authority over men below them, and thus the authority of Arapaho chiefs and leaders came in part from their being members of older societies. In early times, there may have been no head chiefs as such, but when treaty-making with the government began, men with both ceremonial authority and great personal influence were recognized by all as tribal chiefs.

The major tribal ceremony was the Sun Dance which lasted four days and was held early in the summer. The whole tribe came together and camped in a great circle, and there was much visiting, dancing, feasting, courtship, and gaiety throughout the whole time of preparation and activity. The Arapaho had the most elaborate form of the Sun Dance on the Plains. They called it the 'Offerings Lodge,' for in their view the dancers made offerings of their bodies by enduring hunger, thirst, and fatigue in return for supernatural blessings for the whole tribe. The Arapaho believed in a mysterious, all pervasive power called 'Man—Above,' to whom they prayed. Their most sacred object and symbol of tribal existence was the Flat Pipe, kept in a bundle with other sacred objects. A sacred Wheel was also important, especially for the southern Arapaho, and was used in the Sun Dance.

Illness and injuries were treated by doctors, often in sweathouses, with singing, praying, shaking of rattles, and administering herbal medicines. When a death occurred, the surviving relatives cut their hair and put on old clothes. Women, especially, wailed loudly, and sometimes lightly gashed their arms or legs with a knife. Burial was in a grave dug in sandhills, and usually a horse was killed over it. Mourning lasted a year and ended with a face-painting ceremony and feast.

The Arapaho were usually friendly with the Cheyenne, Kiowa, Kiowa-Apache, and Comanche, and almost always at war with the Ute, Shoshone, and Pawnee. They killed a few American trappers in their territory, but usually met white traders in peace, and also official representatives of the United States. They saw nothing wrong in raiding the wagon trains on the Santa Fe trail or the Spanish settlements in the Southwest. They did participate in hostilities against white settlers when they saw their lands and way of life threatened.

Treaties were made with the government in 1851,1862, 1875, and 1867. The latter was the Medicine Lodge Treaty where, with the southern Cheyenne, the southern bands of the Arapaho accepted a reservation in northwestern Indian Territory. The northern bands were eventually settled in Wyoming by terms of other treaties. As a tribe the southern Arapaho remained peaceful after the Medicine Lodge Treaty, though some individuals fought with the Cheyenne, Kiowa, and Comanche against white encroachment for several more years.

By 1880 the buffalo were gone and the Arapaho were dependent upon government rations while they learned other ways of making a living. Some men began to farm a little and raise livestock and others sought Agency jobs or joined the Indian scouts. In 1891 the Southern Arapaho and Cheyenne were forced to take 160 acre allotments, and a year later the rest of their reservation was opened to white settlement. There emerged a 'checkerboard' settlement pattern with Indian lands being interspersed with tracts owned by Whites. Over the years the amount of land in Indian ownership has steadily declined as Indian tracts were sold to non-Indians, and many of the remaining Indian tracts are now owned by many heirs of an original allottee.

Many southern Arapaho became fairly successful at subsistence farming and a few were able to market their crops successfully. Frame houses were built and children were made to go to school and wear white men's clothes. By World War I, the outward style of life was much like that of their rural white neighbors. For many reasons Indian farmers were never able to compete in the market with white farmers, and gradually they came to depend for their livelihood on income derived from leasing their lands. Today few, if any, Arapaho farm on a market scale, and most depend on income from wage labor and land leases for their living.

At present the southern Arapaho are organized with the southern Cheyenne as the Cheyenne-Arapaho Tribes of Oklahoma. The Arapaho language is still spoken, but not as much in Oklahoma as in Wyoming. Oklahoma Arapaho still revere the Flat Pipe which is cared for in Wyoming, and many participate in the Sun Dance there every summer. The Arapaho were the first Plains tribe to adopt the Ghost Dance of 1890, with its doctrine of a new world for Indians, and they helped introduce it to neighboring tribes. Later the peyote religion became an important form of worship and is still the main form of religious expression for many Arapaho. Many Arapaho have also joined Christian churches, the Mennonite and Baptist denominations being most important in Oklahoma.

The age-society system ceased to function soon after allotment, but in recent years a number of pow-wow clubs and veteran's organizations have formed, through which Indian community activities take place. The Arapaho Starhawk Society, organized in 1970, takes its name from one of the old societies. Though it was formed for modern gourd dancing, it is considered to be a survival of traditional Arapaho culture. The Barefoot Park Pow-wow held near Canton every summer is sponsored by an Arapaho community and is the place where new chiefs are formally presented to the public.

Today there are from 14 to 16 chiefs, but the positions are honorary and advisory rather than political. The Tribal Council consisting of seven Arapahoes and seven Cheyennes, elected for two-year terms, handles the business affairs of the tribe. Although there has been considerable inter-marriage with other tribes, especially with the Cheyenne, a strong sense of Arapaho identity persists. It was estimated in 1968 that about 2,200 persons, or one-third of those on the Cheyenne-Arapaho rolls, would identify as Arapaho. Most of these live around the towns of Geary, Canton, Colony, and Greenfield, but many live in other towns of western Oklahoma and in urban areas. The Arapaho are making efforts to preserve their language and some aspects of their former culture, and tribal leaders encourage the young to seek higher education and work for better employment opportunities for the tribe.

BIOGRAPHICAL SKETCHES

HENRY AND AMANDA BATES

Henry and Amanda Bates. Photograph courtesy of Canton Times, Canton, Oklahoma

Amanda Tallbear Bates was born in a camp south of Canton, Oklahoma on September 24, 1906. Amanda and her sister, Rose Birdshead, are two of six children, still living, born to Amick and Suzy Tallbear. Amanda is highly respected among her tribe as the Arapaho chief woman which entitles her to sit with the chiefs, take care of the pipes, and speak with them on behalf of the southern tribe. 'Spearwoman,' her Indian name, was given to her by Little Left Hand.

She is married to Henry Bates, who is a member of the Cheyenne and Arapaho tribe. Henry was born to Harry and Blanche (High) Bates, at the Cantonment in Canton, Oklahoma on June 27, 1893. Amanda and Henry were married in the Arapaho way and they both speak their Arapaho language fluently. They have no children. Henry loves taking care of children and farming. He is one of several Arapaho Chiefs. He attended Darlington Academy one year, while Amanda attended Concho through the sixth grade.

Her special skills, in which she takes great pride are making moccasins and beading. She enjoys working on crossword puzzles and going to Pow-Wows. What she values most in life is God. She respects all tribes, their ceremonials and beliefs. She gives one piece of advice to her Indian people: 'go to school—learn a lot and keep at it, for it is hard to get a job without a diploma.' She would like to encourage young Indian children to 'keep on pushing to go through school and on to college. Be like me, talk Arapaho for a start. There was time when I couldn't talk or speak my own language in school. Now the Arapaho language is dying out. Learn all you can in school.'

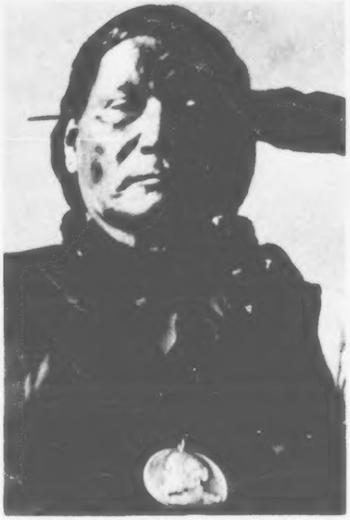
GEORGE SUTTON

George Sutton was born in Concho, Oklahoma on September 27, 1933. He is well known and respected among the Cheyenne and Arapahoes. His parents are William and Mary Susie (Antelope) Sutton. His father is Arapaho and his mother, Cheyenne. He was given his mother's great grandfather's Indian name, 'Yellow Eyes.' Mr. Sutton and his wife have seven children and are presently living in Watonga.

While attending Canton High School, George was the captain of the football team and was the first Cheyenne and Arapaho Indian to graduate from Canton High School. After high school, he won an athletic scholarship to attend Northern Arizona University. He is also a charter member of the Fort Defiance Lions Club of Window Rock. George is Curator of the Cantonment for the Cheyenne and Arapaho Tribe at Canton, Oklahoma. He was sent to Washington, D.C. by the Cheyenne and Arapaho 18th Business Committee to do further research on the Arapahos in the National Anthropology Archives. George is also the Vice Chairman of the Cheyenne and Arapaho Business Committee. When he's not working he likes to hunt or fish. George speaks both Cheyenne and Arapaho languages, but not fluently.

Mr. George Sutton, Photograph courtesy of National Anthropological Collection of Cheyenne and Arapaho Museum, Canton, Oklahoma

George describes his life in these words: 'It's had its ups and downs, but I feel very lucky for what I have accomplished so far. I am very proud to be a Cheyenne and Arapaho. What I value in my life is having parents who pushed me to go through school and made me realize that the only way the Indian can exist or compete in the white man's world is to get an education. I am proud to have been selected as the museum director for the Cheyenne and Arapaho tribe. I would like to say to my Indian people to try to get along with each other, and understand and respect all tribal traditions. I stress to the younger Indian children that the one thing of importance in life is to get a good education. First, find out what you want to be and then get the education to fulfill these goals."

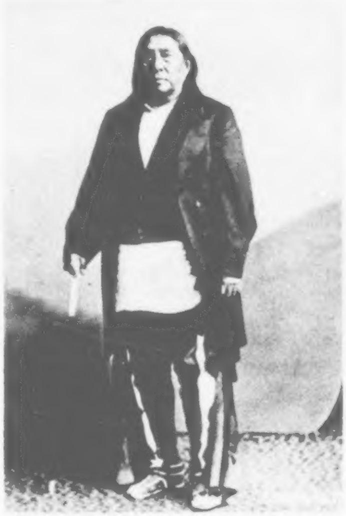


Left Hand—Nawat. Photograph courtesy of National Anthropological Collection of Cheyenne and Arapaho Museum, Canton, Oklahoma

LEFT HAND — NAWAT

Born 1840, died 1911

Left Hand was the principal chief of the Southern Arapaho since the death of Little Raven in 1889. He became a noted warrior and buffalo hunter, and took an active part in the western border wars until the Treaty of Medicine Lodge in 1867. Since that time his people as a tribe have remained at peace with the whites. In 1890, Nawat took the initiative in signing allotment agreements, thus opening the reservation to white settlement. Nawat made several visits to Washington in the interest of his tribe. He later became blind, and resigned his authority to a younger man. He was a chief and leader when Oklahoma became a state. His influence was the prime factor in the Arapaho acceptance of the Allotment Act.



Little Raven, Photograph courtesy of National Anthropological Collection of the Cheyenne and Arapaho Museum, Canton, Oklahoma

LITTLE RAVEN

Born 1820, died 1889

Little Raven, a highly honored priest and leader of the Arapaho Tribe always believed in the welfare of his people or anybody who needed help. He was well known not only by his people, but among other tribes and non-Indians for his honesty and his peacefulness. Little Raven wanted his people to live by his way — be friendly, love everybody and show concern for poor people. As a priest, he would get up each morning and remind people to be good, help one another and take care of their children.

Little Raven was the first signer for the Arapahoes of the Fort Wise, Colorado Treaty on February 18, 1861. He was also involved in the Medicine Lodge Treaty. Little Raven wanted the best for his people: education, better homes, trades — this is what he said at a meeting (intertribal) in the east during the year 1871.

Little Raven died at the Cantonment in 1889, and is buried in a little place called Crockett Ranch.

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CONCEPT PACKETS

LIVING WITHOUT CALENDARS

CONCEPT:

The Arapaho Indians devised a method of telling the time of month or year without a calendar.

PRESENTATION:

Although the Arapaho language has names for four seasons, most old informants believe that in the early days the Arapaho spoke only of two seasons, namely, winter and summer. Winter began when the leaves began to fall or when the Big Dipper appeared in the west some hours after dark. Summer began when green grass appeared. Younger informants believe there must have been four seasons since there are four Arapaho words for seasons. Winter, called ja'jene'nei, began when trees are nearly bare of leaves. Spring, called ba'neaxwu'nei, began when new blades of grass were seen. Summer, be'nejoa, began when leaves on trees had completely unfolded. Fall, ta'yonei, began when berries, young birds, and young animals had matured.

APPLICATION:

Activities:

1. List as many ways as possible in which you might tell the time of the year without a calendar. (For example: seasons of the year, migration of birds, length of hair on animals, position of the sun, feelings, clothing, leaves falling, leaves appearing, etc.)
2. Interview Indian persons and/or older non-Indian persons regarding the following questions:
    a. How would you tell the time of the year if you did not have a calendar?
    b. What would the observation of animals, plants, people tell you about the time of the year?
    c. What does the moon tell you about the weather, planting gardens, etc?

Personalization:

1. List indicators based on what you feel, eat, wear, etc.
    a. I know it is winter because I feel____________, ____________, ____________.
    b. I know it is spring because I see____________, ____________, ____________.
    c. I know it is summer because I wear____________, ____________, ____________.
    d. I know it is fall because I smell____________, ____________, ____________.
    e. I know it is summer because I eat____________, ____________, ____________.
2. In your Arapaho experiment of observing changes in the natural environment, record what feelings correspond to those changes. For example, falling leaves—sadness; new grass—hopeful, etc.

In your opinion have we become too dependent on man-made calendars and less observant of indicators in our natural environment? Defend your position in a short paragraph.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and its Cultural Background," *U.S. Bureau of American Ethnology* (Smithsonian Institution). Bulletin 148 (1952)

TELLING TIME

CONCEPT:

The Arapaho Indians devised their own system of telling the time of day without a clock.

PRESENTATION:

The day's activity for the Arapaho began with the rise of the morning star and ended with the appearance of the Pleiades. Time of day was measured from three positions of the sun: The sun at 45 degrees in the east, at zenith, and at 45 degrees in the west. The time from sunrise until the sun was at an angle of 45 degrees was spoken of as 'It's still morning'; from 45 degrees to midday, as 'It's going toward noon', at mid-day, as 'The sun is right overhead'; from mid-day to 45 degrees toward the setting sun, as 'It's still early'; from 45 degrees toward sunset as 'It's getting late.'

The Arapaho made no sundials. A rather accurate position of the sun was determined by the angle at which shadows fell. 'It is easiest to tell noon, for then our shadows are closest to us.' An informant, busy preparing to leave for the Sun Dance (July 31,1942), remarked after glancing toward the sun,'I have a washing to do still, but I think I can talk with you for a little while.' Then she called to her small daughter who was playing nearby, 'Stand up straight there, and get out into the sun so I can see your shadow.' She then remarked,'Yes, I can tell you some things; it's only just past midday.' The girl then turned around to look at her shadow and remarked, 'That's right!' After some hours the informant said, 'It's going toward evening; the sun is getting low (about 45 degrees) and I must get my washing done.'

Human Clock

APPLICATION:

Activities:

1. Conduct group research on various devices for telling time. (Consult the librarian, an antique dealer, your grandparents, etc., as possible human resources.) Present your findings to the class. (This may include hour glasses, marked candles, water clocks, calendars, different types of watches or clocks, sundials, etc.)
2. Observe the location of the sun and the direction of your shadow, while facing north, during each recess and at noon. Then draw the angle of your shadow for the three times observed and record the time represented. These can be labeled 'human clocks.'
3. Brainstorm with the class on other ways to tell time without a clock.
4. Discover and record as many ways as possible by which you can tell time without a clock. Conduct your research for one week, so that observable patterns will appear.

Examples:

What I observed	When I observed It
The school bus came	8:00 A.M.
Neighbor came home	4:00 P.M.
Birds started singing	6:00 A.M.
Etc.	

5. Discuss the difference between standard time and local sun time.

Personalization:

1. Go on a 'mind walk' of your experiences for a day. Everytime you recount something in your experience that has to do with time—another student may raise his/her hand. The storyteller stops and allows that student to state what time had to do with that experience.
2. Write about an experience you have had in which you had no clock to tell you the time. What did you do?

EVALUATION:

Try to use your natural powers of observation to tell time for a day (or a week). Don't ask the time and don't wear a watch or time piece. Record your reactions in a journal.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and its Cultural Background," *U.S. Bureau of American Ethnology* (Smithsonian Institution). Bulletin 148 (1952)

COUNTING

CONCEPT:

The Arapaho counted ages in a special way.

PRESENTATION:

The following account was taken from the *Bureau of American Ethnology,* Bulletin 148.

A person's age was counted by 'snows' (winters). An old person today will say he has lived so many snows, if you ask him his age. My grandmother always does that. The ages of all the children were recorded by the mother on the antler of an elk or deer, usually on one that she used as a hide scraper. Each winter, beginning with the first one after the child's birth, the mother or grandmother either punctured a hole or cut a notch or filed an incision in it. Incisions were the length of the mother's thumb nail and were made parallel to the open end of the horn. Each mother possesses an antler so marked. The rows of markings ran parallel to each other. The markings for each child began at the open end of the horn and proceeded two-thirds of the distance toward the closed end, bringing the last mark practically to 'finger-tips-to-wrist' distance from the end. If more space was needed for markings, the next incision was made opposite to the last one and all succeeding ones were made parallel to this one, but toward the open end of the horn. Anyone reading the ages could tell at once that the markings were additional ones and not the beginnings for another child. Sometimes a sign which was symbolic of the child whose record it was, was engraved ahead of the first mark. For example, if the child's name was Fire-Wolf, there might be a picture of a wolf with a fire over it. Soon after the child was delivered the picture might be made. The mother would tell her husband or her mother to do it. If a child died, the mother made no more dots. That indicated its death. My mother had an elk horn, so long (from second joint of fingers to elbow) on which she marked the ages of her children. She started at the open end and made short successive lines about a quarter of an inch long. Some women made little holes instead of lines. One day my mother showed me my age on an elk horn. I was 18 years old then. My father said, 'From now on you can mark your own age. You are old enough now.' My mother gave the horn to my youngest sister. In old times, the youngest daughter often got the horn. The one I have in my home was given to me by my mother. My mother-in-law gave me hers along with her whole tanning outfit when she heard that I was learning to tan hides. Some horns had as many as 50 or 60 marks recorded. Old Lady Salt Friday showed me the horn on which her age was marked. The last mark was made when she was 28 years old...Not every child had its own horn.

Elk Horn

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Only the mother or the grandmother had one. If the mother didn't mark the ages, the grandmother did. The ages of both boys and girls were marked on the same horn; there was just one horn to a family. When the space was all taken up, no more markings were made. My husband's mother marked my husband's age until he was 30 years old.

In the same manner, when the Arapaho Indians felt it necessary to count days, notches were made, etc.

APPLICATION:

Activities:

1. Select from the environment a special 'counting' object. (different pieces of wood, rock, bark, etc.). Collect a good supply of the objects. Design your own special way of 'marking' days for a month.
2. List various ways we have of counting how old someone is.
3. Make your own calendar using symbols or pictures instead of numbers and explain to the rest of the class the method you used.
4. Make your own imitation of elk horns out of paper mache or a tree limb. Mark the ages of the children in your family on it.
5. Brainstorm ways you could leave a message for someone if you had no modern supplies.

Personalization:

Explain how you would count your age if you did not have a date to start with.

EVALUATION:

Describe the importance of being able to devise your own system of counting as opposed to relying on someone or something else.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology.* (Smithsonian Institution) Bulletin 148 (1951).

STAR POSITIONS IN TELLING TIME

CONCEPT:

The Arapaho Indians told the time of night by the position of the stars.

PRESENTATION:

The Arapaho told time at night by the position of the stars such as the morning star, the Pleiades, Orion and the Big Dipper. The Arapaho people would say, 'It's time for sleep now,' when the buffaloes (the Pleiades) appeared in the evening. When the buffaloes appeared overhead, it was midnight; when they traveled close to the mountain (Rocky Mountains — west) it was morning.

APPLICATION:

Activities:

1. Sketch the position of the stars, identified above, at 8:00 P.M., 9:00 P.M., 10:00 P.M., and at midnight over a one week period of time.
2. Research what other stars could be helpful in telling time.
3. Visit an observatory or planetarium.

Personalization:

Have you ever been lost at night? What kind of signs helped you find your way? Describe what you would look for in searching for a direction.

EVALUATION:

1. List ways in which you can tell time at night without a clock.
2. Our 20th century society has many conveniences to help us measure time and yet, the Arapahos, with no sophisticated instruments, were able to measure time. Defend the appropriateness of the Arapaho observation of the natural environment or the sophisticated precision of modern equipment to the society it reflects. (Example: Arapaho — small, personalized; current society — large, computerized).

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institute) Bulletin 148. (1952)

COUNTING DAYS

CONCEPT:

How the Arapaho Indians had an efficient way of counting days.

PRESENTATION:

The Arapaho people did not have names for days nor did they group days into weeks. When they felt it necessary to keep count of days, notches were made in a piece of wood or twig. For example: A war party would encamp in a certain area for a night or a day, a piece of wood is stuck into the ground, pointing in the direction pursued, with a number of cuts, notches, or marks corresponding to the number of days which the party spent after leaving the last camp until leaving the present camp. This served to show the recruits to the main party the course to be followed and the distance.

APPLICATION:

Activities:

Brainstorm the ways you could leave a message for someone if you had no modern supplies for leaving a message.

Personalization:

1. Describe how easy or difficult it was for you to create your own system of communication without words.
2. Describe the non-verbal system of communication in today's society. (Example: sign language).

EVALUATION:

Defend the naming of and grouping of days into weeks or a desirable pattern in our society, or prove its destructiveness to our enjoyment of life. (Is Monday different from Wednesday, do we stereotype days too much? Are we psychologically affected by the stereotype? Blue Monday, TGIF, etc.).

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institute) Bulletin 148 (1952).

MEASURING DISTANCE

CONCEPT:

The Arapaho Indians developed their own method for measuring distance.

PRESENTATION:

Both the hand and the forearm were tools for measuring. Hand stretches extended from the tip of the thumb to the tip of the index finger or the middle finger. When more than one hand stretch was needed for a measurement, the thumb was glided into the position of the other finger (index or middle) and that finger was then moved on to another hand stretch. This was repeated as often as necessary. If only a little more than a hand stretch was needed, the finger (index or middle) was turned on its back to the first or second joint or to the knuckle. A baby's navel cord was cut at a point that measured from the tip of the middle finger to the wrist from the baby's body. The measure for the square piece of cloth laid on a baby's head when shaping it was a hand stretch plus the distance to the wrist. Sage used a hand stretch reaching from the tip of the thumb to the tip of the index finger to show the size of birds and small animals. 'We said they were so many hand measures long on the back and so many broad,' he explained. 'Badgers were measured in the same way; so were rabbits. Badgers were usually three hand measures long and two and one-half wide. We needed to know this in recent years when we sold skins to the Whites. Deer and elk and large animals were not measured in any way.'

A forearm's length extended from the tip of the middle finger to the elbow; sometimes from the knuckle or the wrist to the elbow. A watermelon was from the tip of the hand to the elbow in length. The width of buckskin used in making a cradle was a hand stretch reaching from the thumb to the tip of the middle finger, plus the length of the middle finger from its tip to the second knuckle. To measure it, the hand was stretched, keeping the tip of the middle finger in position and using it as a pivot, folding the hand over on its back. All other measurements of the cradle were guesswork based on experience.

To draw a circle the fingers of a hand were spread in fanlike position and a dot made off the end of each finger. The dots were then joined with a curved line and the diagram folded on a line that connected the dot made at the tip of the little finger, with the one made at the thumb. The worker then cut as perfectly as possible through both parts of the folded material along the semi-circumference line. When the diagram was unfolded it served as a pattern for a circle. Beadworkers or quill workers sometimes needed a circular pattern.

If a man wished to tell the height of a horse, he stood near it and said, 'It is as high as my chest,' or 'It is so much higher than my chest.' Ground was measured by being stepped off. An informant demonstrated by taking steps as long as he conveniently could.

The length and width of a buckskin dress was measured by placing a tanned hide against the body of the person for whom it was intended. 'The maker then cut it so as to be the right length and the shape that fit the person.'

Moccasins were fitted to the foot. The one who was to wear them stood on a piece of rawhide or, more recently, cardboard, while the maker drew a line with charcoal around the foot. One informant had measured her husband's foot by using the hand-stretch measure since she had nothing in her house on which to mark off his foot. To measure the top piece of the moccasin, a piece of tanned buckskin was placed over the foot and the approximate measurements indicated with charcoal. The standard pattern for the top piece was then placed over the one that indicated approximate measurements and cut accordingly. The length of a belt was determined by measuring the waistline of the one who was to wear it with a rawhide rope.

APPLICATION:

Activities:

1. Try to find the answer to this question: What is the name of an animal that measures?
2. Do a 'show and tell' on measuring devices. Search for antique measuring devices if available.
3. Make a list of things we measure along with how we measure them. Example: weight — lb., electricity — watt, speed — m.p.h., etc., use the following chart as a model.

What we measure	What we use to Measure

4. Choose a partner to demonstrate each of the Arapaho methods of measuring.
5. Speculate on the following: (Group work is preferable for this activity). Suppose we did not have any of the measuring devices listed above, how might we measure something by using our bodies alone?
6. Study the way we got our standards of measurement. What are they? How do we gauge their accuracy?
7. Learn the metric system of measurement.

Personalization:

Recount your experiences of the day. Other students will raise their hands every time the narrator tells of some experience involving measurement. Example:

'This morning I got up at 7:30', at which point other students interrupt the narrator by raising their hands and say, "time measurement—clock."

EVALUATION:

In your daily measurement of distance, use the inventive Arapaho style. Try this experiment for a specific period of time. Does it make you more conscious of your surroundings, more creative in your approach? How do your listeners respond to it? Record the experiment in a journal.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952).

INDIAN ORATORY

(From INDIAN ORATORY: FAMOUS SPEECHES BY NOTED INDIAN CHIEFTAINS, compiled by W. C. Vanderwerth. Copyright 1971 by the University of Oklahoma Press.)

CONCEPT:

Oratory was one of the most eloquent examples of Indian communication.

PRESENTATION:

Present Little Raven's Speech. 'It is Our Great Desire and Wish to Make a Good Permanent Peace,' Present a current political speech, of your choice.

Little Raven's Speech:

My friends, these Big Chiefs on the left and right have invited me into this big council house and invited us to hear what you have to say. This is a good house, and this is just the kind of house to have a good talk in (laughter). Some years ago General Sheridan met my tribe in the Wichita Mtns. and he told us he did not want the Arapaho to fight anymore. It was a good talk and I listened to what the General told me, I have kept that talk ever since and have never fought with the whiteman. I want you to look upon these men around me; they do not they really are, but they are not to be dispised, even if they are Indians. (Laughter & Applause). The Great Father invited me and these other chiefs to come to Washington to see him, and he made such a talk as Sheridan did, in a nice talking place. It was good talk. It was just the kind of talk I wanted to hear, and I was glad I did hear it. Then I and my friends went to Philadelphia, and to New York and we had just such a good talk there. I told them I wanted to have peace with whiteman; and that I only wanted to be let alone I was glad to see thisand my heart was glad to hear this. I was told that I had some friends at the North that I have never heard of nor seen before, and I found a great many chiefs here; some of them have been showing me through this city. The women, the children, the boys and girls are glad to see me, and my heart is big, and I am glad to meet them (applause). My people the Arapaho braves, and the women are all anxiously looking for my return. My friends are waiting for me, they are now looking for me, and I am glad to have got so good a talk to carry back to them as I have received here. When I sleep at night I sleep with all this talk in my heart, and when I wake up I find it still there, and I am going to take every word of it home with me. (Applause) I believe God is going to pity the Indians. He has shown us a good friend here, and there is not one that has said anything or done anything wrong to our party. I am very glad of that, for if anything should happen to any member of my party my people would feel very bad on my return. Once the Arapaho had a fine country in the West (Colorado) but the whiteman has driven us from there. I hope some day the whiteman will do justice to the Arapahoes. There are a great many chiefs listening for justice. I am growing old and I may die, but my children will live, and I hope justice will be true to my children if not to myself. God gave this Country to the Indian, and God sent the whiteman here but, I don't think God sent the whiteman to do injustice to the Indian always. (Applause) When I get home I shall talk to my young men, to any of them that are disposed to do wrong, and tell them to hold on and to behave themselves. I thank my white brethren, I have seen here have made a great talk and that they mean what they say. (Applause) This is all I have to say.

APPLICATION:

Activities:

Evaluate each speech as it is being read, on Part 'A' of the attached form. After each speech has been presented, read a copy of the speech. After reading the speech, complete Part 'B' of the evaluation.

Personalization:

Discuss what strengths you think the Arapaho speech has or what strengths the current political speech has. Weaknesses? What still remains in your mind? The emotional appeal, the honesty, the actual points?

EVALUATION:

1. Write a speech, in the Arapaho style, on a subject concerning your school about which you feel strongly. Write the same speech in contemporary political style. Present the speeches to the class and ask the class to evaluate your effectiveness in both cases.
2. Find other similar examples of political oratory both Indian and contemporary. Share them with the class.

RESOURCES:

Indian Oratory: Famous Speeches by Noted Indian Chieftains. Compiled by W. C. Vanderwerth. Copyright 1971 by the University of Oklahoma Press.

EVALUATION OF ORAL INTERPRETATION OF ORATORY

Part A **The Presenter**

Complete this area of evaluation while the presentation is taking place

	Little Raven	Politician(Contemporary)
1. Does the speaker's introduction prepare you for what the speech is about?		
2. Does the speaker communicate the speech as if he had written it himself?		

Part B **The Orator**

After reading the speech yourself, complete this area of evaluation.

	Little Raven	Politician(Contemporary)
1. Is the introduction legitimate in preparing you for the main idea, or is it there for shock value or sentiment?		
2. Identify the speaker's position, the body of his proof, and his conclusion? What are they?		
3. List the main points the orator wants his audience to understand.		
4. Does the conclusion follow logically from the facts presented?		
5. Are you persuaded to the orator's cause?		
6. What is the orator's 'tone?' (effective or offensive)		

THUNDER, LIGHTNING, AND RAINBOWS

CONCEPT:

The Arapaho Indians had special ways of explaining thunder and the rainbow.

PRESENTATION:

Thunder was the sound made by the wings of the thunderbird 'as he flew around chasing up the rain.' The blinking of his eyes caused lightning. When thunder was heard, cedar was burnt on the fireplace. An informant reported, 'We were told that the rising fumes would let the thunder know that an Indian lived in that place and that he had better move on and do no harm.' Standing in water was thought to draw lightning upon one. Mooney (1896) wrote that with the Arapaho, and also the Cheyenne, the thunder is a large bird with a brood of little ones, the large bird carrying in its talons arrows with which it strikes the victim with lightning.

The rainbow indicated a cessation of rain. It was interpreted as a fishing line used by an animal that lived in water. Lightning that struck water was thought to be aimed at a monster. An informant of the present study said: 'Some animal in the water issuing the rainbow is fishing for a bird in the sky, maybe an eagle or the thunderbird. The eyes of the animal cause the color in the rainbow.'

A story was told by an Indian woman; she substantiated her belief in the power of eyes of certain animals by telling the following:

> My father told this story: He and some men started on a homeward journey to the reservation. On their way they saw a place where a big rock stood. They stopped to examine the place a little. While doing so they came upon a spring that was flowing from the rock. One man went close to the spring to see how it came out of the rock. He saw something like the reflection of glass come from the water. The men were frightened. They ran and hid in the brush. They talked about what they had seen. They thought the reflection to be the eyes of an animal that lives in the water. Shortly after they had returned home to their own reservation, the man, who had seen the glare that looked like shining glass in the water, died. The men that didn't see the glare lived. They thought it was the eyes of the animal that lived in the water that caused the man to die. That is why Arapaho think the animal in the water has some kind of power.

Other informants said: When the rainbow appears, the thunderbird has taken to fishing for alligators in the clouds. The rainbow is a fishing line, one end of which is held by a man while the other end is catching a fish. Pointing at the rainbow will make one's finger sore.

APPLICATION:

Activities:

1. Give your own interpretation of where thunder comes from, the rainbow.
2. List superstitions you have heard and which you believe to be somewhat true.
3. How did you think these superstitions came into existence?

Personalization:

Explore non-Indian explanations of natural phenomena. Compare the two explanations (Indian and non-Indian) in a three paragraph essay.

Ex: I. Introduction
II. Explanation
  A. Indian
  B. Non-Indian
III. Conclusion

EVALUATION:

Explain why you think we refuse to accept other peoples' beliefs or feelings as being justifiable.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952).

THE GENDER OF NATURAL ELEMENTS

CONCEPT:

The Arapaho viewed the sun, moon, and morning star in a special way.

PRESENTATION:

The Arapaho, as with many other tribes, believed the moon was masculine, and the sun was feminine. In mythology the two are brother and sister. There are various myths to account for the spots on the moon's surface, some discerning in them a large frog, with others believing they bear a likeness to a kettle hung over the fire. The Arapaho name for the moon, 'bi'gushish,' means literally 'night sun,' the sun itself being called 'hishinishish,' 'day sun.' The morning star, with all the prairie tribes is held in great reverence and is the subject of much mythological belief and ceremony. It is universally represented in their pictographs as a cross.

Sun, Moon, Stars

APPLICATION:

Activities:

1. Assign a gender to objects in our natural environment. Is there a basic rationale for your choice?
2. Examine a foreign language to detect how gender is assigned to objects. Report back to the class. (You might invite a French teacher to talk with the class about gender of words in the French language.)

Personalization:

List natural elements that are assigned a gender in our 20th century society. (example: hurricanes, earth, nature, etc.)

EVALUATION:

List advantages and disadvantages of perceiving natural element as feminine and masculine as opposed to viewing them as neuter.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952).

WEATHER FORECASTING

CONCEPT:

The Arapaho Indians were skilled in forecasting the seasons.

PRESENTATION:

Moons

An informant reports in the *Bureau of American Ethnology*, the following account of weather forecasting: We took notice of the moon during which the cherries ripened. For it was the moon that followed this one from which we could predict the winter weather. We spoke of it as'The moon during which the sun is getting shorter!' A large ring around that moon forecast a cold winter; a small ring a short winter. During the next moons it got cold. The cold caused the ground to crack sometimes. The buffalo tracks became fewer gradually. Then for several moons everything lay quiet. The last moon was the one during which everything turned green. It's called 'The moon during which the things come out from under the ground.' And after that, we'd be on the alert for the chirp of a certain bird. As soon as it returned, we knew the buffalo were fat and had come out into the open. It was a sign for us to be out getting buffalo meat.

Changes of the moon were taken notice of, but moons (lunar months) were not used as time counts. Most moons were unnamed. 'We had no names for moons like we have today for calendar months. We took notice of the moon as it grew larger or smaller, but we gave no names to these moons like some Indians do.'

The first sign of new moon was spoken of as 'The moon is coming.' When it looked 'like the end of the nail on your left thumb' it was 'Another moon hung up' or 'Just about ready for another moon.' Full moon was 'A complete moon' or 'A moon complete in size now.' The last quarter was spoken of as 'The moon is dying' or 'A portion is taken off the moon.' Very old people spoke of the last quarter as 'The mouse has already cut up the moon.'

In midwinter, following the coldest days, come warm days, in either January or February. This period was called 'Split moon' or 'Broken-limb moon' by the Southern Arapaho. The Northern Arapaho call the last part of February, the 2 weeks of warm weather that occur at that time,'Extinguishing fire moon.' They could afford to let the fire in the tipis go out then. The following names for months are probably recent names since they were not used by Arapaho in old days. I don't know where or how they originated. Maybe it was because our people, in dealing with the Whites, had to reckon time in months. But most of our people had no calendars used by the Whites from which to reckon time. Here are the names:

January — 'Broken-limb moon' or 'Split moon';
February — 'Fruitless-chase moon' or 'Failure-to-make-successful hunt moon';
March — 'New-grass moon';
April — 'Thunder moon' and for the last 40 years, 'Colored-egg moon';
May — 'When leaves begin to mature moon' or 'Partly matured leaf moon'
June — 'Summer moon';
July — 'Racing moon' — probably so named because races were conducted on July 4th. At least this is the name used for the last 60 years. Some months have changed their names since we have had contact with the Whites.
August — 'Lodge moon'; (The Sun Dance ceremonial was held during this moon. It is hottest of all the months and possibly the Sun Dance was held during it so as to give the sun dancers an opportunity to endure not only the tortures coincident with the dance but also the heat of the sun);
September — 'Yellow leaf moon';
October — 'Fallen leaf moon';
November — 'Slow warm drizzling rain moon' (A literal translation of the Arapaho word is 'Shelter rain moon.' For the past 50 or 60 years it has been called 'Thanksgiving moon');
December — 'winter moon'. For the past 50 or 60 years it has been called 'Hanging moon' or 'Suspending moon' or 'Christmas moon.'

APPLICATION:

Activities:

1. List natural indicators which may suggest weather and season change. Example: cloudy, windy, temperature change, animal behavior, etc.
2. After you have exhausted your own ideas, brainstorm with the class members and put your combined list on the board
3. Interview elderly Indian persons and/or grandparents and parents for other ideas on forecasting the weather.
4. Consult an encyclopedia, almanac, or other source for additional materials.
5. Invite a meteorologist to visit the class or as a class, visit a local meteorology station. Discuss with the meteorologist what you have learned about Arapaho weather forecasting. Discuss the differences and similarities of the two methods.
6. Research how people think the moon controls their lives. Interview older Indian people and also older non-Indian people.
7. Compare the Farmer's Almanac with the Arapaho interpretation of the moon changes. What do they have in common?
8. List the beliefs you have about the power of the moon in its stages. Trace these beliefs to their origin.

Personalization:

Set up your own system of forecasting weather over the period of a month. This system should include the following:

My Weather Prediction
Date On Which I Made Prediction
Date(s) On Which My Predictions will Occur
What I Am Basing My Prediction On
Accuracy of My Predictions

EVALUATION:

Describe, in a short paragraph, the similarities and differences between the Arapaho and the present day method of forecasting weather and seasons. Include what you consider to be advantages and disadvantages of both.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology.* Bulletin 148.

Vankee, Inc. Farmer's Almanac, 1978.

DESCRIPTIVE TRIBAL NAMES

CONCEPT:

The Arapaho tribe is referred to in several ways.

PRESENTATION:

Powder Face. Courtesy of Western History Collections, University of Oklahoma Library

The name Arapaho is probably of White origin. Arapaho do not speak of themselves as Arapaho, nor do other Indians call them by that name. The Southern Arapaho call the Northern Arapaho Red Eye, also Sagebrush men, the Northern Arapaho call the Southern Arapaho 'South Men'. The Sioux call the Arapaho 'Blue Cloud People', the Shoshonis call them 'Dog Eaters.' The Northern Arapaho are signed 'Mother People' in the sign language; the Southern Arapaho are signed 'Rubbed Noses;' the Gros Ventres of the Prairie, who at one time were very closely allied to, and perhaps, part of the Arapaho proper, are signed 'Belly People.'

APPLICATION:

Activities:

1. Names given the Arapaho were descriptive, often using terms from the natural environment. List advantages of this type of naming.
2. Discuss how a dominant culture many times will change the names of less dominant cultures, to fit their own needs and capabilities.

Personalization:

1. Name all the ways we change names of persons and places to fit our frame of reference. List actual instances.
2. How would you feel if someone changed your name arbitrarily?

EVALUATION:

1. Assign descriptive names to members of the class and call them by these names. Discuss your feelings about your new name.
2. Give your class a 'tribal' descriptive name. Share with class members to check for similarity of perception.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background," *U.S. Bureau of American Ethnology* (Smithsonian Institute) Bulletin 148 (1952).

MUSIC AND SONGS AS PROPERTY

CONCEPT:

Music and songs are considered property by the Arapaho Indians.

PRESENTATION:

American Indian music and songs were often a very important part of the daily life of the Indian. They were important in many ways that are different from the way we think of music and songs today. They were, for the most part, functional. That is, they were used as an integral part of many other, non musical activities. For example, they were important to many rituals and ceremonies dealing with such things as warfare, curing the sick, playing games, storytelling, and education in the form of storysongs.

Songs among the Arapaho could be owned, bought and sold, and inherited. Medicine men often possessed magic formulas or songs which were owned and used by them in curing the sick. A fee could be charged for the use of a song in healing a sick person. Songs could also be owned by a group of people such as a clan. Clans often had special officers to insure the exact transmission and rendition of their songs in a ceremony and a penalty might have been given to a member of the clan who made a mistake in singing the song. Exact rendition was important when a clan song was sung. Also, only members of the clan had the right to sing a clan song.

APPLICATION:

Activities:

1. List ways in which music is used today. Are there any times when it is used along with another activity? Is it functional? Ceremonial?, etc.
2. Conduct research to find out more specific information about music, musical instruments, and songs that were used by the Arapaho.
3. Investigate contemporary ownership of songs. (Write to Copyright Office, Washington, D.C.).
4. Attend a local Pow Wow to observe the songs and dances.

Personalization:

Type of Music	Perform	Enjoy	How it was introduced to me
Classical guitar	X		My father taught me
Rock		X	Radio
Hymn	X		Church

Arapaho Camp. Photograph courtesy of Smithsonian Institute

Arapaho Camp near Ft. Supply, by William Soule, July 1869. Photograph courtesy of National Anthropological Collection of the Cheyenne and Arapaho museum, Canton, Okla.

SOCIAL BEHAVIOR

CONCEPT:

The Arapaho Indians educated their children in a specific code of behavior.

PRESENTATION:

The Arapaho are a courteous people. Reserve is shown until rapport is established. Verbal greetings and shaking hands—and kissing if separation has been a long one— are traditional. Children were taught these courtesies.

Early in life children are taught to extend hospitality to strangers, to be generous to everybody, especially visitors, and to be kind to the physically handicapped, orphaned children, and the aged. The aged are to be shown special courtesy and respect.

If siblings quarreled, parents interfered. Parents disliked to have their own children quarrel with other children because of possible subsequent difficulties between the families. Children are instructed to leave a place where others were quarreling.

A child is taught early not to be a talebearer, a rumor carrier, or a gossiper. The child is told not to fight back in a dispute but to leave the place. When boasting of an achievement, the child had to be ready to demonstrate it.

APPLICATION:

Activities:

Identify the main behavior described in each of the four presentation paragraphs. Apply each idea in your daily activities for one week. Record your reactions to this experiment in a written journal. Did people seem surprised or pleased with your behavior? Did your behavior affect their reactions to you?

Personalization:

Compare the behavior in each of the four Arapaho behavior patterns to non-Indian social behavior. How similar or dissimilar are they to the way you were educated in the family. Record these comparisons on the following chart:

Type of Behavior	Indian Culture	Non-Indian	Training
respect for elders etc.			

EVALUATION:

Defend one Arapaho behavior pattern as a good behavior for children to learn. Write your defense in a paragraph essay or present your defense verbally to the class. Paragraph Essay

A. Introduction (Presentation of the major idea)
B. Examples to prove your point.
C. Conclusion (Remind the reader of the point you have just proven.)

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institute) Bulletin 148 (1952).

ADOPTION

CONCEPT:

To be adopted is an honor whether you are a child or and adult.

PRESENTATION:

In the Arapaho culture, both children and adults were adopted. They were adopted either because they resembled a departed child of the adopting parents or because they were friends of a departed child. Children were also adopted because they were orphaned, or because their parents were unable to rear them due to the mother's illness or to a broken home. Sometimes a child was adopted by its grandparents, for companionship or out of love for the child.

In the old days parents felt honored when one of their children was adopted, and they never refused a request for the adoption of a child. In more recent times, and at present, parents often object since the child in all probability, will be expected to live in the adopted home. Persons adopting children today are nearly always old people and do so for the sake of companionship. The homes of older persons are often too primitive for the child as he matures. Adoptions at the present time, too, must receive the approval of and be recorded by the local agency of the United States Office of Indian Affairs.

Jess Rowlodge, who frequently represented his tribe in heirship cases in Oklahoma probate courts, classified the custom of adoption among his people into four types.

Here is one form of adoption:

If I had had a son and he died, and in my visit to any tribe, I saw a boy whose features were similar to my son's, I would say, 'He is my son.' I would talk it over with my wife, and she would make it a point to see the boy, too. She would say, 'Yes, he looks like my boy.' This boy would be of the same age as our dead son. Then, before the next large meeting of the Arapaho — this might be the Sun Dance or a group meeting, like a feast or dance — this boy and his parents would be notified that they should be present since we wished to adopt their son. I would make preparations with my family for the adoption of the boy. At the dance, I would announce — the man always does the announcing, never his wife — that the boy was my son, that my folks were his, that the boy should tell me his worries and his pains, that my ponies and saddles or possessions were his. I would give away a horse; my wife would give away blankets to anyone who was visiting, but not to the boy's immediate father and mother. If it was a girl that we were adopting, my wife would say that she was glad to adopt so and so; however, the man would always make the announcement. The boy's or girl's family never objected; they were flattered. This adopted son could come and live with me if he wanted to, but he was not obliged to do so. His relationship to me was the same as my son's. The adopted child could be of any age or of any tribe. The only requirement was that he have great similarity to the departed child. This is still done today.

Another form of adoption follows:

If my son or daughter died, I would adopt his or her chum no matter what tribe he or she might be. The same ceremonies were performed as at the first type of adoption (the one discussed above). In this instance, however, a feast was also given. Still another type of adoption is this:

If my brother died, I would adopt his son as my own through pity and sympathy. I would support his son. If my wife's sister died, we would adopt her children. The ceremonies would be the same as described for the first type. These children could either stay with us or go back to the surviving parent, but I would help to support them.

A fourth type of adoption is this:

I may see a child from time to time that has no parents. I am not related to it, or at least only distantly so. It must be an Arapaho child. I talk to my wife about it. We both feel sorry for this child. It may really be in need. So I have a tender heart for this child (I was taught to sympathize with others; that was the way I was trained). So we adopt that child and it lives with us. The ceremony of adoption is the same as for the first type. We cannot, however, call this child son or daughter if it is the child of a cousin.

APPLICATION:

Activities:

1. How do you show affection? (Pantomime your answers to the class).
2. In what ways do you show friendship?
3. How does your family show their friends that they like them? (Pantomime as many of your responses as possible).
4. Prepare a chart of the four types of Arapaho adoption for display in the classroom.
5. Break into groups of four and discuss how the Arapaho way of adoption would benefit our society today.

Personalization:

Have you ever been formally or informally adopted? How did it feel. Do you have a friend that is adopted? Write responses to these questions in a journal.

EVALUATION:

Pretend that you are the adoptee. Describe who will adopt you, the conditions under which you will be adopted and how you might feel.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background," *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952)

Arapaho Camp. Photograph courtesy of Smithsonian Institute

THE EDUCATION OF CHILDREN

CONCEPT:

The Arapaho Indians had a special way of teaching the children.

PRESENTATION:

The Arapaho child was taught by relatives, especially by grandparents, as the occasion arose. He was lectured to, taught to imitate in play the activities of elders, given explanations and demonstrations, and not only permitted but encouraged to assist and participate in adult activities. The Arapaho child was taught religion formally by the old men of the tribe, especially by members of the two advanced men's lodges.

Maternal and paternal aunts took special interest in nieces of pre-puberty age. As children approached puberty, the mother instructed them in the custom of brother-sister relationship. Instruction regarding puberty and marital relations was not institutional.

Most parents exercised little coercion in training the child. The child was directed by advice and conference or brought to conform by being ignored or told that it was hurting its elders by its conduct. Occasionally a child was praised, sometimes rewarded, scolded, but seldom whipped. Sometimes the child was frightened into obeying. Sometimes it was punished, but never by being sent to bed or by being refused food. Favoring a child was probably not institutional; but neither was it a rare occurrence. Even when one child was favored, however, the others were not neglected.

APPLICATION:

Activities:

1. In many cases behavior was taught by examples given to the children by their parents. Many times verbal explanation of how to behave was not stated; instead non-verbal communication was used. Identify something you learned by example from your family.

Personalization:

1. Compare the Arapaho method of educating children by relatives to the way you were educated by your family.
2. What role did your grandparents, parents, aunts, and uncles play? Complete the following chart of comparison:

Education of Children

Family members	Indian Education	My Education
	primary responsibilities	primary responsibilities
grandmother		
grandfather		
aunt		
uncle		
father		
mother		
sister		
brother		

EVALUATION:

Would the Arapaho way or the current way of educating children create closer communication in the family? Combine the best of both methods to create the ideal way to educate children.

Write a description of your ideal system by completing the following position statement: 'The Ideal Education of children would be.......................'

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institute) Bulletin 148 (1952).

EXTENDED FAMILY

CONCEPT:

The Arapaho Indians extended the family beyond the primary unit.

PRESENTATION:

An Arapaho child's brothers and sisters included all the children that were generally known as cousins in European American culture. Arapaho sisters and brothers in early childhood mixed freely in all play activities. At the onset of puberty they no longer spoke to each other unless it was absolutely necessary, and their relationship countinued until old age. They did, however, eat together.

The eldest son in a family conventionally felt responsible for his sisters. He was generally called 'Oldest Brother' rather than by his given name. He gave them advice and consent for marriage. Exchange of gifts between brothers and sisters was institutional.

APPLICATION:

Activities:

1. Divide into two equal groups and develop a family within each. Name grandparents, parents, cousins, sisters, brothers. List the responsibilities you have for each other. Become a family for a day in the class. Role play all the responsibilities and relationships you feel are important to being a good family.
2. At the end of the day write your response to being a member of the classroom family in a journal. Did your ideas change about each family member? Do you feel better toward the people in your classroom family?
3. Read and discuss *The Little Prince* (especially emphasize the concept of 'taming').

Personalization:

List qualities and characteristics you want to give to your real family. Also make list of what you want to receive from your family members. Define the relationship you want and communicate this to your family.

EVALUATION:

1. List what you consider the strength of the Arapaho extended family.

2. Write a one paragraph statement on your feelings about being responsible for others. Is there a difference between 'caring for' and 'taking care of'? How do you feel about 'taming'? Do you have a 'rose' for which you are responsible? (*The Little Prince.*)

RESOURCES:

de St. Exupery, Antoine *The Little Prince,* N.Y.; Harcourt Grace and World, and N. Y.; Renaud and Hitchcock, 1943.

THE SUPREME BEING AND MINOR DEITIES

CONCEPT:

Arapaho Indians understand the Supreme Being through nature.

PRESENTATION:

The Arapaho believed in a Supreme Being. The Arapaho word for God means, 'Heavenly Father' or 'Everybody's Father.'

Jesse Rowlodge gives the following explanation:

> Different translations are given by different Arapaho but all refer to the same Supreme Being. The best translation of this word, I think, is White-Man-Above. This does not mean a White man, however, such as we now speak of, meaning Americans. A better translation may be Spider-Above. Here is the significance of this term: A Spider does very mysterious things. He spins a web from his mouth in a mysterious way. Furthermore, he may suspend himself by a thread that comes from his mouth, and then climb up on it again. Hence the spider is a symbol of mysterious performances. One can't understand them. Neither can we understand the Supreme Being. The Supreme Being, however, is not a spider. He is like a human being. When this Spider above is talked about and is not addressed directly, he is spoken of as either 'Our Father,' or 'The Mysterious One.' The 'Spider Above' lived in the skies somewhere and made children grow. He was prayed to for protection against calamity and misfortune.
>
> Not all medicine men could pray to the Supreme Being: some had to pray to the spirits that appeared to them during their fasts. These personal spirits were animals; they might be any animal living in the air, in water, on the earth, or in the earth. It had to be a living creature.
>
> The four holy men who cared for the sacred pipe on earth and who are now prayed to by the Arapaho, are probably what the old men around here, authorities in the matter, called 'Water-Dripping-Old-Men.' Here is one thing that potential 'Water-Dripping-Old-Men' had a duty to do: Supposing, because of some calamity, such as defeat, death, or some ill fortune in the tribe, people were downhearted and everything seemed disheartening. Then the old men of the Nanahaxwu held a ceremonial before sunrise at which they painted the members of the tribe with Indian paint. This was done more particularly for the benefit of children. It renewed the happiness of thought and mind in the people. These old men were the ones who were eligible to offer prayers to the 'Spider Above' as I have said. After they had directed their prayers to the 'Spider Above,' they directed them to the sun, speaking of the sun as grandfather; then to the earth as mother; then to the 'Water-Dripping-Old-Men'; and lastly all the spirits were asked as a group to listen to the petitions of the people on earth. The 'grandfather,' that is the sun, was credited with making things grow by sunlight and by wetting the earth with rain. 'Grandfather' is a term that was sacred and carried with it a great deal of respect. The earth was spoken of as 'mother' since she was the producer of things. The 'Spider Above' was addressed in the first person in prayer; the sun and the earth were addressed in the third person. Sacrifices were made to the 'Spider Above' through the Sun Dance.

Regarding the Spider-Above, the following account is recorded by Grinnell for the Cheyenne and includes a corresponding note for the Arapaho:

The Arapaho word for spider is nia tha, which is also the word for white man. Niatha is given as meaning 'the wise one...' I believe that wihio has the same significance. On the other hand, I have been told that the word wihio conveys the idea of being enclosed in something. Of water in a keg, and of a saddle tied up in a sack, the same word would be used.

The power of the Earth is named in prayer. It is implored to make everything grow which we eat, so that we may live; to make the water flow, that we may drink; to keep the ground firm, that we may live and walk on it; to make grow those plants and herbs that we use to heal ourselves when we are sick; and to cause to grow also the grass on which the animals feed.

APPLICATION:

Activities:

1. Make a list of animals, plants, etc. and describe what helps or makes life grow. Example: flower seed, soil, water, sun.
2. Research on how the Arapaho knew there was a God, since they had no Bibles, preachers, or churches?
3. Bring from home the story of Adam and Eve and the creation. Ask an Arapaho person to come to the classroom and tell the Arapaho Creation Story. Compare the two versions for similarities and differences.

Personalization:

1. How did you first learn about God and the creation?
2. What are your beliefs about a Supreme Being?
3. Describe where and when you received the beliefs you now hold.

EVALUATION:

List the similarities and differences between the Arapaho belief in a Supreme Being and yours.

RESOURCES:

Hilger, Sister Inez M. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148, (1952).

Grinnell, George B. *By Cheyenne Campfires,* Lincoln, Nebraska: University Press, 1971.

RECORDING TIME BY EVENTS

CONCEPT:

The Arapaho Indians recorded time by remembering special events.

PRESENTATION:

Arapaho years were not numbered. Significant tribal and personal events were recorded in pictograph. Certain old people also stored in their minds a sequence of outstanding tribal events. Their memory was thought of as being phenomenal. One such man was mentioned in the Bureau of Ethnology by the informant.

> *Just a few years ago, an old man known around here as Blindy, because he was blind, died. His real name was Old Bear. He had retained in his memory consecutive events of at least 60 years. He was 75 years old when he died. I knew this man well. He was as fine-looking an Arapaho man as ever lived. He had led several Sun Dances, and was highly respected in the tribe. It is possible that his senses, especially his sense of recollection, had become keener because of the loss of his sight. He was an authority on events as they occurred from year to year. My folks used to say that I would have a good memory, too, because I would describe in detail the tortures of Sun Dancers that I had seen when I was three years old. The dancers jerked themselves away from the center-pole to which they had been tied with thongs passed underneath their skin. My sister carried me on her back at the Sun Dance. Well, this old blind man recorded events mentally. I heard him relate them. Supposing a man wanted to know his age, or that of his wife or son, Old Bear would say, 'You sit down here near me. Well, you were a child at such and such a time, because such and such a thing happened then. Do you remember that?' The one making the inquiry would then recall the event, and thereby a certain year. 'Well, the following spring, or year, this happened.' It might be another event, and the person would refresh his memory on that event. That old man would keep on telling events that happened each year for 60 years past. These events were such as were known to the whole tribe. I have heard him do this.*

Pictographs were engraved on hides, preferably buffalo hides. One informant, when a small boy, had seen his grandfather's pictograph of personal events, which his grandfather said was an accurate account. It depicted most men on horseback. 'Do you recall the story I told you in which a boy was named Heaps-of-Elks?' the informant continued. 'Well, if a picture had been made of the event, it should have shown warriors on horseback approaching timber from which elk were running away. But usually only war events were pictured on hides.'

APPLICATION:

Activities:

1. List important events in your own life.
2. List important events in your life as they coincided with natural phenomenon such as storms, weather, animals, draught, tornadoes, etc.
3. Tell to a partner experiences you remember most vividly.

Personalization:

1. Draw a pictograph of the major events in your life in the sequence in which they occurred. Provisions may be made to write this account rather than drawing a pictograph.
2. Draw a pictograph of major events in your class for the past school year.
3. See Strategy Number 36 of *Value Clarification, A Handbook of Practical Strategies for Teachers and Students* by Simon, Howe, and Kirschenbaum for a related activity.

EVALUATION:

List three things you learned about yourself by using the Arapaho method of recording time by events. (Did you remember only sad events? Happy? Were you able to identify the turning points easily?, etc.)

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background," *U.S. Bureau of American Ethnology* (Smithsonian Institution), Bulletin 148 (1952).

Simon, Howe and Kirschenbaum. *Value Clarification, A Handbook of Practical Strategies for Teachers and Students.* New York, New York: Hart Publishing Company.

ARAPAHO TRIBAL RESOURCES

Cheyenne and Arapaho Tribe of Oklahoma
P. O. Box 38
Concho, Oklahoma 73022

Chairperson — Joe Pedro

I. PEOPLE SOURCES

A. Persons who assisted with the compilation of the Arapaho Section Guide.

Amanda Bates
- Provided background information on herself

Henry Bates
- Provided background information on himself

Dr. William Berlin
- served as a consultant from the Cheyenne Tribe
- evaluated materials
- recommended resource material and people

Dorothy Goodblanket
- Served as a consultant on the Cheyenne unit
- advised and gave selected opinions on resource people and sources
- evaluated material

Clarence Stoneroad
- provided background information on various subject areas

Ethel Stoneroad
- provided background information on various subject areas

George Sutton
- advised and helped select people for biographical sketches
- contributed photos for Arapaho section
- provided background information

B. Additional People Sources:

Julia Davis
Joe Birdshead, Relationship between C & A and Bureau of Indian Affairs
Charles Noble, General information
George Levine

II. PLACE SOURCES

A. Museum and Libraries
  - Indian Archives Division, Oklahoma Historical Society, Oklahoma City, Oklahoma
  - Western History Collection — University of Oklahoma, Norman, Oklahoma
  - Southern Plains Indian Museum and Craft Center, Anadarko, Oklahoma
  - Fort Sill Museum, Fort Sill, Oklahoma
  - Institute of The Great Plains, Lawton, Oklahoma
  - Chisholm Trail Museum, Kingfisher, Oklahoma
  - Black Kettle Museum, Cheyenne, Oklahoma

B. Historical Sites:
  - Cantonment, Canton, Oklahoma
  - Glass Mountain, Clearview, Oklahoma
  - Darlington Hill, El Reno, Oklahoma
  - Red Moon, Hammon, Oklahoma
  - Red Hill, Greenfield, Oklahoma
  - Coyote Hill, North of Greenfield, Oklahoma

C. Other Places of Interest:
  - Indian City, U.S.A., Anadarko, Oklahoma
  - Cheyenne and Arapaho Inter-Trail Gourd Clan Pow-Wow held third weekend in May
  - Red Moon Pow-Wow, Red Moon, Oklahoma, held on Memorial holiday
  - Sequoyah Inter-tribal Pow-Wow, Elk City, Oklahoma, held first weekend in June
  - El Reno Pow-Wow, Lake El Reno, Oklahoma, held last weekend in June
  - Southern Arapaho Days, Barefoot, Canton, Oklahoma, held fourth weekend in August
  - Starhawk Society Pow-Wow, Colony, Oklahoma, held first weekend in August

III. MATERIAL SOURCES

A. Audio—Visual

- Age of the Buffalo, Produced by Canadian Film Board. Distributed by Encyclopedia Britannica Educational Corp., 26439 Grand River, Detroit, Michigan.
- American Indian Life on the Southern Plains. The Film Company, 224 West Franklin Avenue, Minneapolis, Mn. 55404, Series of 4 films.
- American Indian of the Plains. (Series)
  Produced by Bill Goal Productions, Distributed by Coronet Instructional Media, 65 E. So. Water St., Chicago, Ill. 60601
- The American Indian: A study in Depth (Series)
  Produced by Judy Bantz. Distributed by Warren Schloat Productions, Inc., Pleasantville, N.Y. 10570
- The Plains Indians (Indians of America Series) Eye Gate House, Jamaica, N.Y. 11435

B. Books

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background," U.S. Bureau of American Ethnology (Smithsonian Institution) Bulletin 148 (1952).

Vanderwerth, W. C. *Indian Oratory: Famous Speeches by Noted Indian Chieftains,* Compiled by W. C. Vanderwerth. Copyright 1971 by the University of Oklahoma Press.

Simon, Howe and Kirschenbaum. *Value Clarification; A Handbook of Practical Strategies for Teachers and Students,* New York, New York: Hart Publishing Company, Inc.

Vankee, Inc. Farmer's Almanac, 1978.

C. Newspapers

Tel-Electric Topics, Kingfisher, Oklahoma.

APACHE TRIBE OF OKLAHOMA

(formerly Kiowa Apache)

TRIBAL BACKGROUND

historical and cultural information
By Ms. Julia Jordan

Concept Packets
-lesson plans on the culture
by Ms. Anita Chisholm
Dr. Ira Eyster
Dr. Mary Herron Leerstang

Biographical Sketches
-of selective persons
from Apache tribe
of Oklahoma
by Ms. Shirley Johnson Adkins

Major Consultants
-Mr. Houston Klinekole
-Mr. Alfred Chalepah
-Dr. Mary Herron Leerstang

APACHE TRIBE OF OKLAHOMA
(formerly Kiowa-Apache)

TRIBAL BACKGROUND

The relatively small Apache tribe of Oklahoma may have lived on the Plains longer than any of the other nomadic tribes found there in historic times, with the possible exception of the Kiowa. In the early 19th century they were known as the Plains Apache, or as the Kataka. Since they usually camped near the Kiowa and were associated with the latter in dealings with the government, they came to be known as the Kiowa Apache. They call themselves Na-i-sha-dena, of which —dena probably means 'people.' They do not like the term, Kiowa Apache, which suggests to many people that they are a part of the Kiowa tribe. Since 1971, they have had their own constitution and call themselves 'The Apache Tribe of Oklahoma.'

The Kiowa Apache speak an Athabascan language closely related to Lipan and Jicarilla Apache, and to Mescalero, Chiricahua, and White Mountain Apache and Navaho. The language is somewhat more distantly related to Sarsi and other Athabascan languages of northwestern Canada. It is believed that all of the Apache groups separated from the Canadian Athabascans and moved south to the Plains and Southwest well back in prehistoric times.

The Plains Apache encountered by Coronado and other early explorers were nomadic hunters, depending mainly on the buffalo. They lived in portable skin tipis and used dogs and travois for transportation. They traded regularly with settled village tribes both to the east and west of the Plains. They exchanged hides, tallow, meat, salt and other items for corn and other produce.

The Kiowa Apache were one of the first Plains tribes to acquire the horse, as were the Kiowa. Both tribes helped in introducing horses to other tribes such as the Arapaho and Cheyenne. In the early 1800's the Apache and other southern tribes travelled regularly to the Black Hills and the Missouri River to trade horses to the northern tribes. In return they obtained guns and other manufactured items. The Kiowa Apache, like the Kiowa and Comanche, used to replenish their supply of horses by raiding the Spanish settlements.

The time of living or trading in the vicinity of the Black Hills was important for both the Kiowa Apache and the Kiowa. Both tribes have sacred traditions about this area, and some of their tribal medicines are said to have been given them there. Possibly also during this time of peaceful interaction with the northern Plains tribes they adopted warrior societies and the Sun Dance.

Although the Kiowa Apache formerly ranged widely over the high Plains, they eventually came to regard the country south of the Arkansas River as their home. After Bent's Fort on the Arkansas was established in 1833, they no longer had to travel far to the north for trade goods. Sometimes they were visited by itinerant traders, especially Mexicans from the southwest. They were usually on peaceful relations with neighboring Plains tribes—the Kiowa, Wichita, Arapaho, Cheyenne, and Comanche, and hostile to such tribes as the Ute, Navajo, Pawnee, and Osage.

During the 19th century the Kiowa Apache associated frequently with the Kiowa for mutual advantage in trade and warfare. This was a time of unsettled conditions with eastern tribes being pushed onto the Plains and ever increasing numbers of Whites coming to trap, trade, and settle. Though small in numbers, the Kiowa Apache were always an independent tribe. On occasion they left the Kiowa completely and camped close to the Arapaho or Cheyenne, or, in times of relative peace and quiet, completely apart from other tribes.

The Kiowa Apache way of life during the 19th century was basically like that of other nomadic Plains tribes. The buffalo furnished hides for tipis and clothing as well as food. Deer, antelope, elk and smaller animals were also used. Corn was often obtained by trade with horticultural tribes.

The hunting was done by men, usually on horseback. Tribal hunts were held in the summer after the Kiowa Sun Dance, and in the late fall. These big hunts were strictly policed by the Manatidie, one of the men's societies. Individuals who broke the hunting rules were punished by being whipped or having some horses killed or other property destroyed. Most men were also warriors and were expected to fight in defense of the camp, and to demonstrate bravery by going on war expeditions. Most war parties set out after horses and other plunder, but some were organized to kill enemies, usually in retaliation for a previous injury. Boys were taught from childhood how to use weapons and endure hardship. The most respected men in the tribe were brave warriors and owners of large horse herds.

Daily activities in camp were carried on within the extended family. Such a group consisted of several related elementary families, each with its own tipi, which camped close to each other. Women in the family usually cooperated in such tasks as slicing meat, dressing hides, and gathering wild plant foods. Young men and older boys tended the horses and hunted together. Children were much wanted and loved; they were well treated and cared for by everyone in the camp. Old people were also cherished as valuable members of the family. Old women cared for small children and did much of the sewing and food preparation. Old people helped train their grandchildren for adult life and taught them proper behavior. At night they told stories which not only entertained everyone, but educated the young in the traditions of the tribe.

Since the Kiowa Apache of the 19th century numbered only around 300 or 400 persons, they were a very close-knit group. Everyone was related in some way to every member of the tribe; however, distant relationships were often lightly-regarded or ignored. Marriage was with persons outside the immediate circle of relatives, but there was strong pressure to marry within the tribe. Some men had more than one wife if they were good providers.

For much of the year the tribe might be found in several camps, usually fairly close to each other. Each camp had a headman who was mature and knowledgeable, and who might own one of the sacred medicine bundles. Although he had no authority to command, his advice was taken seriously. There was no single head chief.

There were four societies which served military, social and ceremonial ends. Most adult men belonged to the Manatidie, a Blackfeet Society, which held an annual dance every spring, and other dances before a war party set out. The Manatidie also had police duties during tribal encampments and marches, and during the tribal buffalo hunts. The Klintidie, or Horse Society, was smaller and composed of men with outstanding war records. In battle they were obligated to demonstrate extreme bravery—even recklessness. There was a society for women, the Izuwe, which held secret ceremonies for the benefit of the whole tribe. There was also a children's society called the Kasowe or Rabbit Society. All boys and girls participated in the Rabbit Society Dance and through this activity came to know each other and feel a part of the tribe. They learned the ways of society membership.

Religion centered upon four tribal medicine bundles which, according to tradition, were given the tribe long ago by supernatural beings. These bundles had power to safeguard the whole tribe, and bestow blessings to individuals who prayed to them. Owners of these bundles had the right to settle disputes between individuals and families. The Kiowa Apache joined the Kiowa in putting on a Sun Dance early in the summer, but their own medicine bundles were of much greater importance in their religious life.

The Kiowa Apache made treaties with the United States in 1837, 1853, 1865, and 1867. The latter was the Treaty of Medicine Lodge in which they, along with the Kiowa and the Comanche, were given a reservation of almost three million acres in southwestern Indian Territory. Although there were a number of hostilities after this treaty, the Kiowa Apache as a tribe remained peaceful. Most of them stayed close to the Agency at Fort Sill, though a few individuals joined hostile factions of the Kiowa, Comanche and Cheyenne in the last wars on the southern Plains.

Peace came to the Plains in 1875 and within a few years the buffalo were gone. The Kiowa Apache realized the necessity for making a new life. Many men took jobs at the Agency or enlisted in the Indian Scouts. Some began to raise gardens and livestock. As schools, churches, and trading posts were established the Kiowa Apache began to adopt many of the external trappings of American frontier life, including white man's clothes. Nevertheless, they were often discouraged with the new life and longed for the old days when they could wander and hunt buffalo. In 1890, the Ghost Dance religion was introduced to the Apache by the southern Arapaho. It was believed that a new world, only for Indians, was coming and that the buffalo would return. Many Kiowa Apache accepted the Ghost Dance with enthusiasm, but as the basic promises remained unfulfilled they turned to other forms of religion. Many joined Christian churches, the Baptist and Methodist denominations being dominant in their area. Others turned to the peyote religion as the most satisfying form of worship. This religion was a blend of native Indian and Christian elements and involved the ceremonial eating of a spineless cactus found in south Texas, peyote. The Kiowa Apache learned of the peyote religion early from the Lipan and Mescalero Apache, and helped spread it to the Kiowa, Arapaho, Cheyenne, and other Oklahoma tribes. Today this form of worship is organized as the Native American Church and is important for most Kiowa Apache.

The Kiowa-Comanche-Apache Reservation was abolished in 1901 and each member of these tribes received a 160-acre allotment. Few individuals were ever able to make a living from farming, as had been hoped, and most families lived on income derived from leasing their unused lands, or by selling the lands of deceased relatives. Today most remaining Indian tracts are owned by a number of heirs of the original allottees.

For many years the Kiowa Apaches, Kiowa, and Comanche tribes had a joint Business Committee which handled tribal assets and business affairs, but in the late sixties this was dissolved and each of the three tribes framed its own constitution and separate tribal government. The Kiowa Apache are now organized as the Apache Tribe of Oklahoma. They number approximately 1000 enrolled members, many living in and around the towns of Anadarko, Fort Cobb, and Apache, with others living in Oklahoma City, Dallas, and other urban areas. The language has all but disappeared; only a few middle aged and older persons are able to speak it with any fluency. The four tribal medicine bundles are still revered, and at least one is cared for in the traditional way. In recent years the Kiowa Apache are most noted for their Blackfeet Dance, a revival of the old Manatidie society. This dance was revived in 1958 and since then has been the symbol of Kiowa Apache identity and the most important means by which surviving elements of traditional culture are expressed. Since 1964 there have been two Blackfeet Societies which sometimes compete and sometimes cooperate in putting on annual dances.

BIOGRAPHICAL SKETCHES

Mr. David Emmett Williams, Kiowa-Tonkawa-Apache Indian artist from Tahlequah, Oklahoma. Photograph courtesy of Southern Plains Indian Museum and Crafts Center

DAVID EMMETT WILLIAMS

Indian Name: Tos-Que: Apache Man   Tribe: Kiowa—Tonkawa—Apache

Born Anadarko, Oklahoma, 1933 (mother, Kiowa; father, Tonkawa—Apache). Attended Boone Public School, Apache, Oklahoma and Fort Sill Indian School, Fort Sill, Oklahoma, 1941—54. Studied art at Bacone College, Muskogee, Oklahoma. 1960—62. Exhibited widely in group showings and one-man showings and one-man exhibitions, awarded prizes in North Carolina, North Dakota and Oklahoma. Member, Oklahoma Indian Arts and Crafts Cooperative. Lives in Tahlequah, Oklahoma.

ALFRED CHALEPAH

Alfred Chalepah was born in Apache, Oklahoma, November 2, 1910. He is married to Leata Evelyn Apayyat. They are the parents of twelve children and currently live in Carnegie, Oklahoma.

Alfred was given his Indian name, Sod hasciya, meaning 'Old Man Tepee Pole' by his great-great grandfather.

Although his formal education was somewhat limited, this did not keep Alfred from learning. He stresses 'involvement' with tribal and community activities. He is a member of the Native American Church and headsman of the Apache Tribe of Oklahoma, Blackfoot Society. From 1976-1978 he served as Tribal Chairman of the Apache Tribe of Oklahoma. When he is not involved in tribal matters, he farms, and watches sports as a hobby.

Alfred philosophizes on his life, 'I've had a good living. I am involved in community activities.' He encourages parents to become involved in teaching children the values of language, song, and history. Alfred feels that young people need to be involved not only with current activities but also retain their traditions and heritage.

HOUSTON KLINEKOLE

Houston Klinekole is currently the chairperson of the Apache Tribe of Oklahoma. Houston and his people are proud to belong to the Apache Tribe of Oklahoma. He wants his tribe to be known as 'Plains Apache' and not as part of the western Apache.

Houston was born in Apache, Oklahoma on July 13, 1913. His parents are Stewart and Dora Bell Klinekole, full-blood Apaches of Oklahoma. His family is one of the truly full-blood Apaches of Oklahoma. Houston says, 'In my language, I can talk and sing.' He is also Staff Bearer of the Kiowa-Apache Blackfoot Society.

As a leader of the Apaches, he is expected to take abuse and blame in the interest of his people. Also, as a leader he tries to follow the leadership examples of his father and grandfather by being tolerant and patient.

His views and personal beliefs, as a concerned chairperson of his tribe, stated in his words are as follows: 'Education—we all should get in the main stream which will help you.' Houston continues by stating that when he was growing up his parents stressed the importance of education for all children. They also taught their children to be respectful and tolerant of one another, emphasizing that this would help them to endure the adversities of life.

CLARA ARCHILTA

Indian name: None Tribe: Kiowa—Apache—Tonkawa

Born Tonkawa, Oklahoma, 1912 (Mother, Kiowa—Apache from Apache, Oklahoma; father, Tonkawa from Tonkawa,Oklahoma). Attended Boone Public School, Apache, Oklahoma; and Chilocco Indian School, Chilocco, Oklahoma. A self-taught artist, began painting about 1957. Has exhibited in group showings in Oklahoma; prizes include two First Awards, Indian Art Exhibition, American Indian Exposition, Anadarko, Oklahoma, 1961. Lives in Apache, Oklahoma.

Ms. Clara Archilta, Kiowa-Apache-Tonkawa Indian artist from Apache, Oklahoma. Photograph courtesy of Southern Plains Indian Museum and Crafts Center

CONCEPT PACKETS

RECOGNITION FOR ACCOMPLISHMENT

CONCEPT:

The Apache Tribe of Oklahoma Indians gave recognition to children for accomplishment.

PRESENTATION:

Children were given recognition in several ways. Every child belonged to the Rabbit Society. Meetings of the Society were held as a consequence of pledges made by parents who were concerned with a child's health or welfare. The meeting was conducted by the custodian of the Rabbit Society Medicine Bundle. After praying for the child for whom the meeting was being held, the children would dance, imitating rabbits. At any time a boy could leave the dance, hit a drum, and announce that he wanted to tell a story about one of his achievements.

Children were also singled out for recognition at the time of a boy's first kill, or when a girl tanned her first hide, or accomplished some other task for the first time. At that time a wealthy grandfather or uncle might give a horse or gift to some poor older man or woman who would go through the camp crying out the accomplishments of the child.

Kiowa-Apache child. Courtesy of Mr. Houston Klinekole Collection Apaches of Oklahoma Tribal Office, Smithsonian Institute National Anthropological Archives

APPLICATION:

Activities:

1. Play a game in which each person (including the teacher) reacts to a question by beginning with the words, 'I am proud' and continues with the first words that come to mind. For example, 'I am proud that I have learned to think positively.' The teacher starts the process, then designates a student who may answer or pass. That person then designates another person. This may be continued to include statements based on the questions below or other statement's that may be of interest.
    - a. Have you learned any new skills within the last month or year of which you are proud?
    - b. Have you recently made anything with your own hands of which you are proud?
    - c. Have you recently done something for someone of which you are proud?
    - d. Have you recently accomplished an athletic feat for which you are proud?
    - e. List one thing you have recently done of which you are proud.
2. After playing the above game complete the following chart:

Kiowa-Apache man. Courtesy of Western History Collections, University of Oklahoma Library

Something I Did For Which I am Proud	Recognition Received	Awards I Received

3. Make an assessment of the percent of things students are proud of and for which they received no recognition or awards.
4. List the ways the Kiowa Apache Indians gave recognition to children. (See presentation).
5. Students might conclude this activity by comparing their charts with those of other students, or they may keep a record over the next month of the number of times they give or receive recognition for an accomplishment.
6. Repeat the activity at a later date, especially if activities 4 and 5 are done in the interim time.

Personalization:

In reviewing your chart do you need or enjoy extrinsic recognition for accomplishment, or is the actual act of accomplishment enough reward? i.e. Do you need a grade reward, a simple comment from the teacher or the satisfaction of completing the task?

EVALUATION:

Write a short paragraph describing your philosophy on the desirability or the undesirability of rewarding certain accomplishments.

RESOURCES:

McAllister, J. Gilbert. "Kiowa—Apache Social Organization." *Social Anthropology of North American Tribes*. Eggan, Fred, ed., Chicago: University of Chicago Press, 1937.

SIGN LANGUAGE

CONCEPT:

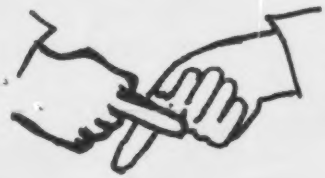
The Apache tribe of Oklahoma Indians often used sign language to convey meaning.

PRESENTATION:

The Apache tribe of Oklahoma tribal sign conveys the idea of 'knife whetters.' The following instructions were taken from the *Bureau of Ethnology Bulletin* .

Apache (Indians). Hold the left hand, back up, in front of the left breast, index finger extended and pointing to front, others and thumb closed; bring the right hand back outwards, index finger extended, others and thumb closed near left, side of right index resting on back of left near second joint; move the right hand inwards and outwards, mostly by wrist action, side of the index finger of right hand rubbing against back of left; repeat motion.

I have heard two distinct conceptions for this gesture: the Cheyennes claiming that the sign came from a peculiar musical instrument made from an elk horn, which produced weird like sounds by rubbing it backwards and forwards with a stick, and the second (I do not remember what tribe gave me the conception) from a specially good whetstone which the Apaches made and used. This gesture refers to the Apaches living with the Kiowas at the Wichita Agency, Indian Territory.



Sign language

APPLICATION:

Activities:

1. Choose a partner and try to make this tribal sign following the directions from the presentation. Compare your version of the sign to those of other couples.
2. Attempt to make a drawing of the way this tribal sign would be conveyed by the hands.
3. Re-write the instruction for the Kiowa-Apache tribal sign so that there is no room for misinterpretation. Ask a student to follow your instructions. Were they easily understood?
4. Be silent in the classroom for 30 minutes. All communication must be done by sign language. Does it force you to be more expressive, more creative?
5. Enjoy a game of charades in which teams compete for effective conceptualization and understanding through signals and signs.

6. During recess or lunch break use sign language to see if you can communicate non-verbally with others and understand their non-verbal communication.
7. Tie your hands behind you and try to communicate an idea with words.
8. Learn a fun word in the sign language used by deaf students.

Personalization:

List ways that you make certain signs today to symbolize a certain group, objects, attitudes or situations in your life.

EVALUATION:

In the Kiowa Apache way, design a personal sign for another member of the class. Demonstrate the sign and ask the class members to guess which student it describes and what it means.

RESOURCES:

McAllister, J. Gilbert. "Kiowa Apache Social Organization," p. 139. *Social Anthropology of North American Tribes* . Eggan, Fred, ed., Chicago: University of Chicago Press, 1937.

FAMILY

CONCEPT:

The Apache Tribe of Oklahoma Indians established special family relationships, extending beyond the immediate family.

PRESENTATION:

In the Apache Tribe of Oklahoma families, the father's sister is the female counterpart of the father. She is a 'stepfather,' and receives the respect that the father receives. The children many times will be sent to their 'aunt' if they do not behave.

The uncle-nephew relationship is one of friendly intimacy. The uncle takes great interest in training and teaching his nephews and nieces. Many times if a child is in need of something he will go to his uncle for this need. The mother's brother is the most intimate male relative a child has.

APPLICATION:

Activities:

1. Present a 'show and tell' about your family. This may feature a family picture, heirloom, pet, etc.
2. Have a Family Week. During this week make a drawing, collage, or family tree representative of your family. This project requires careful consideration of the actual composition of your family.
3. Caption each drawing, collage, etc., of your family with an adjective ending in 'able' (Examples: Knowledgable, lovable, capable, etc.)
4. Have an elderly Indian person talk to the class about family relationships.
5. Read and report on stories or TV shows that reflect feelings about families. (Examples: "The Waltons" or "Little House on The Prairie").
6. Conduct research on family structures in different cultures. (interviews, books, magazines, etc.) Some simple 'role plays' may be used to feature the different family structures discovered in the research.

Personalization:

Ask each person in your family and extended family to write how they define their relationship to you. Compare their perception of their role to your view of their roles.

EVALUATION:

1. Draw your conclusions about the advantages or disadvantages of an 'extended family.'
2. Personally thank the persons in your family for their contribution to your extended family.
3. Make plans to extend your family or communicate with people whom you would like to play a more visible role in your family.

RESOURCES:

McAllister, J. Gilbert. "Kiowa-Apache Social Organization," p. 118. *Social Anthropology of North American Tribes*, Eggan, Fred, ed., Chicago: University of Chicago Press, 1937.

TRIBAL UNITY

CONCEPT:

Among the Apache tribe of Oklahoma there have been many social forces tending toward tribal unity and continuing tribal identity.

PRESENTATION:

1. The Apaches of Oklahoma are concentrated, by and large, in two southwestern Oklahoma communities near Ft. Cobb and Apache.
2. The tribe is few in numbers and most every person is related in one way or another.
3. The basic social unit was the kustcae which consisted of an extended family or group of relatives living in tipis in close proximity to each other.
4. In the late spring the Apache Tribe of Oklahoma traditionally camped together as a band during the Sun Dance.
5. Although family groups were economically independent, tribal members would cooperate in such events as the buffalo hunt, etc.
6. Several of the dancing societies included many of the prominent men and women of the tribe. One of these societies, the Manatidie, was revived in 1959-60.
7. Political structures were never well developed. The Apache Tribe of Oklahoma does not have a recognized Chief.
8. The Apaches of Oklahoma had four medicine bundles which were opened once a year during a special ceremony. These bundles gave the people such feelings of security that they did not wish to be far away from them over a long period of time.
9. The Apache Tribe of Oklahoma had their own linguistic identity.
10. Several of the basic kustcae, extended family units, traditionally would camp together for better protection against enemies. This larger group was known as a gonka.
11. Every child belonged to the Rabbit society, or Kasowe. This rite taught the children social discipline by making them conform to the rules of the dance and in cooperating with other children.

APPLICATION:

Activities:

On a sheet of paper write the heading, 'Social Forces Which Tended Toward Unity of the Tribe.' Under this heading make three narrow columns entitled 'Definitely,' 'Probably,' 'Unlikely,' and a wider column entitled 'My Reason.'

Study the eleven items listed in the above presentation. Then, write the number of each items in the most appropriate column. In the right hand column entitled 'My Reason,' briefly write why you placed the items as you did. At the bottom of the sheet you may wish to add other items which you believe may have been social forces tending toward tribal unity in the Apache Tribe of Oklahoma.

Personalization:

Make a list of the social forces within your school, or family, which tend to give unity and identity. You may wish to make another list of social forces that tend to bring disunity rather than unity.

EVALUATION:

After reading the material in this presentation and the background material on the Apache tribe of Oklahoma, write a brief paper entitled 'What I think May Have Happened to the Apache Tribe of Oklahoma Under Other Circumstances.:

RESOURCES:

McAllister, J. Gilbert. "Kiowa Apache Social Organization." *Social Anthropology of North American Tribes* Eggan, Fred, ed, Chicago: University of Chicago Press, 1937.

McAllister, J. Gilbert. *Daveko, Kiowa-Apache Medicine Man. Bulletin 16* , of the Texas Memorial Museum, Nov., 1970.

FAMILY SYMBOLS

CONCEPT:

The Heraldic Tipis of some Kiowa Apache families gave family identity and unity.

PRESENTATION:

The most important segment of the Kiowa-Apache organization was the extended domestic family, the kustcae. A kustcae was usually made up of several tipis which were homes for elementary family groups of parents and children who were related to other elementary families living in other tipis of the kustcae. Usually, however, a grandmother, grandfather or other close relative would live with an elementary family for a period of time.

Occasionally a kustcae would have one tipi which would have had painted on it a particular symbol or design which was representative of that family group. The design might be that of a panther, bear, rainbow, or other aspects of the natural surrounding. The idea for the design was supposed to have come through a vision. The symbolic tipis were never destroyed but were passed down the family line through the male descendant.

APPLICATION:

Activities:

1. Draw a design for your family which you feel would be symbolic of it. Write a list of the qualities or characteristics you wish the design to convey. Have other students guess or speculate what your design means.
2. Compare their guesses with your own list of qualities and characteristics.

Personalization:

Using strategy 47 in the book, *Values Clarification,* (See Resource) make a personal coat of arms. In what way does this coat of arms give you personal identity?

EVALUATION:

Why was the family unit so important to the survival of the Apache Tribe of Oklahoma?
Of what was each family unit composed?
Write a paragraph stating why you think a Heraldic Tipi helped develop family pride.

RESOURCES:

McAllister, J. Gilbert. "Kiowa Apache Social Organization." *Social Anthropology of North American Tribes.* Eggan, Fred, ed. Chicago: University of Chicago Press.

Simon, Sidney B. Howe, Leland W.; and Kirschenbaum, Howard. *Value Clarification, A Handbook of Practical Strategies for Teachers and Students* . New York: Hart Publishing Company, Inc., 1972.

APACHE TRIBE OF OKLAHOMA TRIBAL RESOURCES

Apache Tribal Office
1006 S. W. 6th
Anadarko, Oklahoma 73005

Chairperson: Houston Klinekole

I. PEOPLE SOURCES

A. Persons who assisted with the compilation of the Apache Section Guide.
Houston Klinekole
- provided background information on tribe
- provided biographical data
- contributed photos for Apache section
- recommended resource material

Alfred Chalepah
- provided background information
- provided biographical data

B. Additional People Sources:
Josie Starr, language, Apache and Anadarko, Oklahoma
Etheline Archilta, Anadarko, Oklahoma
Irene Chalepah, general information, Anadarko, Oklahoma
Gertrude Chalepah, history and old ways, Anadarko, Oklahoma
Ace Chalepah, general information, Anadarko, Oklahoma

II. PLACE SOURCES

A. Museum and Libraries
- Indian Archives Division, Oklahoma Historical Society, Oklahoma City, Oklahoma
- Western History Collection — University of Oklahoma, Norman, Oklahoma
- Fort Sill Museum, Fort Sill, Oklahoma
- Institute of the Great Plains, Lawton, Oklahoma

B. Other Places of Interest:
- Indian City, U.S.A., Anadarko, Oklahoma
- American Indian Exposition, Anadarko, Oklahoma held in August

III. MATERIAL SOURCES:

A. Audio—Visual

- American Indian Life on the Southern Plains. The Film Company, 224 West Franklin Avenue, Minneapolis, MN. 55404. Series of 4 films
- American Indian of the Plains. (Series) Produced by Bill Boal Productions, Distributed by Coronet Instructional Media, 65 E. So. Water St.

B. Books:

McAllister, J. Gilbert. Kiowa—Apache Social Organization, *Social Anthropology of North American* Tribes. Eggan, Fred, ed., Chicago: University of Chicago Press. 1937.

McAllister, J. Gilbert, *Daveko, Kiowa-Apache Medicine Man,* and Newcomb, Jr. W. W., *Summary of Kiowa-Apache History and Culture.*

Tribal Background
-historical and cultural information
by Ms. Julia Jordan

Biographical Sketches
-of selected persons of the Cheyenne Tribe
by Ms. Shirley Johnson Adkins

CHEYENNE

Concept Packets
-Lesson Plans on the Culture
Ms. Anita Chisholm
Dr. Ira Eyster
Dr. Mary Herron Leerstang
Ms. Vieno Lindstrom

Major Consultants:
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Mr. David Fanman
Ms. Dorothy Goodblanket
Ms. Emma Hart
Ms. Nellie Johnson
Ms. Bertha Little Coyote
Mr. & Mrs. Clarence Stoneroad
Mr. George Sutton
Mr. Everett Yellowman
-Also Teachers listed on next two pages

Marilyn Daugherty, Watonga Public Schools

Peggy Givens, Watonga Public Schools

Nancy Winn, Watonga Public Schools

Don Roberts, Canton Public Schools

Hazel Strong, Clinton Public Schools

Mary Peters, Seiling Public Schools

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CHEYENNE

TRIBAL BACKGROUND

The Cheyenne call themselves Tsistsistas, meaning 'The People.' The term, Cheyenne, probably comes from a Sioux term, sha hi ye na, which referred to people who spoke an unintelligible language. Cheyenne is related to the Arapaho, Gros Ventre, and Blackfoot languages spoken by other Plains tribes, and is more distantly related to other Algonquian languages spoken by tribes in the Great Lakes and Eastern woodlands areas.

To many people the Cheyenne are the best known and most admired of the warlike Plains tribes, for several excellent popular accounts of their nineteenth century battles and way of life have been written. Nevertheless the Cheyenne entered upon nomadic Plains life at a later date than any of the other tribes, having, by 1800, only recently abandoned their earth lodge villages on the Missouri River in present North Dakota where they planted corn and other crops as well as hunted for a living.

Since the Cheyenne came to the Plains from the east under pressure from the eastern Sioux and other tribes being pushed ahead of the expanding frontier, their documented history can be placed as far back as 1673. At that time they lived on the east bank of the Mississippi River, just across the southeast Minnesota border. They lived in wickiup-type houses and both hunted and planted crops for food. From there, they moved to the drainage of the Red River in eastern North Dakota, and eventually westward to the Missouri. There the Cheyenne adopted earth lodge type houses similar to those of the Mandan and Hidatsa. One Cheyenne earth lodge village on the Cheyenne River near present Lisbon was destroyed by the Chippewa around 1770.

Here at the edge of the Plains the Cheyenne became acquainted with the nomadic buffalo-hunting culture of the pre-horse days. They acquired their first horses around 1742, these being diffused northward across the Plains from the Spanish southwest. With horses available and the continuing pressure of displaced tribes behind them, the Cheyenne became fully committed to life on the Plains. In a rather short period of time, they abandoned planting and settled village life altogether and became full-time buffalo hunters.

As they moved south and west from the Missouri they encountered the Arapaho and Suhtai tribes in the vicinity of the Black Hills. The latter were a small tribe also recently come from the east, and their language was closely related to Cheyenne. The two tribes became allies and eventually merged, though the Suhtai retained their identity as a band division of the Cheyenne. The Cheyenne and Arapaho languages, though both in the Algonquian family, were mutually unintelligible, and in some respects their tribal institutions were quite different. Nevertheless, the two tribes shared a basic core of cultural traits and had many mutual interests. They became closely associated and were usually military allies through the nineteenth century. Each tribe, however, was autonomous and independent of the other.

In the early nineteenth century, the Cheyenne were important intermediaries in the trade between nomadic tribes of the Plains on the one hand, and village tribes on the Upper Missouri River on the other. The most important items traded were horses, coming from the Plains, and guns, coming from the east. The Plains tribes also brought hides, dried meat, and tallow to the village Indians, and the latter provided steel knives, axes, brass kettles, and other manufactured goods. Quickly these kinds of items became not merely luxuries, but necessities in Plains life and the fortunes of tribes waned and prospered according to their access to traders. The Cheyenne, who recently came from the Missouri, introduced their new Plains allies—the Kiowa, Arapaho, and Comanche to the Hidatsa, Mandan and Arikara. As intermediaries they profited from both sides.

The pattern of trade goods flow changed, however, with time and the advancing frontier. In 1833 the Bent brothers, Charles and William, established a trading post on the Arkansas River in present eastern Colorado in order to trade directly with the Central and Southern Plains tribes. At the same time, there was a shift from beaver pelts to buffalo hides as the items most sought from the Indians. The Cheyenne and other Plains Indians had responded poorly to the efforts of traders to get them to trap beaver, but buffalo hides they would provide in great numbers. Attracted by the convenience of trade with the Bents, one of whom married into the tribe, the Cheyenne left the northern Plains for good and moved to a range which included much of present eastern Colorado and western Kansas and Nebraska. For many years they traded almost exclusively at Bent's Fort and remained at peace with Americans.

The basic pattern of life and the material culture of this period was similar to that of the Arapaho and other nomadic Plains tribes. The economy was based on buffalo hunting with trade and warfare being important ancillary activities. Horses, being indispensable in hunting and transport, were also used as a medium of exchange and became symbols of wealth. The giving away of horses accompanied almost every public transaction, and most men worked constantly to increase their herds, obtaining many by raids on the herds of other tribes. The diet consisted mainly of meat, but was supplemented by a number of wild plant foods and corn obtained by trade. Thin slices of meat were dried in large quantity for winter use, and pemmican, a mixture of pulverized dried meat, fat, fruit, and nuts, was also made and stored.

Buffalo hides were converted into many useful items including tipi covers, clothing, and containers. Cheyenne women were highly skilled and industrious in hide dressing, and in the decoration of skin articles with porcupine quill or bead embroidery. Their beadwork was of exceptional quality, being even and flat, and executed with small beads in tasteful designs.

Social life centered about the extended family, the band, and the tribe. Family ties were strong and a wide circle of relatives was recognized through both parents. Bands were made up of a number of extended families and were flexible groupings whose members could leave to join other bands if they wished. There were ten named band divisions, and each had its place in the camp circle in tribal encampments. The Cheyenne had the most highly structured tribal organization on the Plains. Each band had four chiefs and these, along with four head chiefs, constituted a tribal council of forty-four peace chiefs. This council met and debated tribal matters when the bands came together in early summer for the communal buffalo hunt and great religious ceremonies. In times of crisis, however, the peace chiefs consulted with the chiefs of the six military societies, and deferred to their judgment in time of war.

The societies acted as police during tribal hunts and large encampments, and through them most war and raiding activities were organized. Almost every man in the tribe belonged to one of the military societies, and members were scattered throughout the bands except for the Dog Soldier Society. Members of the latter and their families always camped together and constituted one of the tribal bands. Cheyenne societies were not age-graded nor ranked in importance as were those of the Arapaho.

War and raiding were the concern of most Cheyenne males, and a successful war record was a prerequisite for almost any other kind of honor or position. Traditional enemies included the Pawnee, Assiniboin, Crow, Cree, and Ute, and the Kiowa and Sioux were occasionally fought. In 1840, a peace was arranged among the five

Southern Plains tribes— the Cheyenne, Arapaho, Kiowa, Kiowa-Apache and Comanche— which was never broken.

The most important ceremonies were the Sacred Arrow Renewal, the Sun Dance, and the Massaum or Animal Dance. There were four Sacred Arrows which were the Cheyenne's most sacred possession, comparable to the Flat Pipe of the Arapaho. The Arrow Renewal ceremony was conceived as one of world renewal and the restoration of harmony among all members of the tribe. The Sun Dance was also concerned with renewal and, although pledged by individuals for personal reasons, was for the benefit of all.

Treaties with the United States were signed in 1825, 1851,1861,1865, and 1867. The latter was the Medicine Lodge Treaty signed by the southern divisions of both the Cheyenne and Arapaho, in which the two tribes accepted a large reservation in northwestern Indian Territory. The northern Cheyenne were eventually settled on a reservation in Montana. The period of armed conflict with the United States was marked by the well-publicized Sand Creek Massacre in 1864 and the Battle of the Washita in 1869, in both of which actions large numbers of Indian non-combatants were killed. Many southern Cheyenne continued to fight till the end of the Indian wars on the Southern Plains in 1875. The buffalo were all but exterminated there by 1880.

The efforts of the government to make farmers of the Cheyenne met with the same failure as with the Arapaho and for the same reasons. The Cheyenne were generally less cooperative with government officials and less inclined to send their children to school or go through the motions of learning to farm. Many Cheyenne camped as far from the agency (located at Darlington; later Concho) as possible, and eventually settled permanently in the western portion of the reservation. Most Cheyenne were staunchly opposed to the sale of their tribal lands and for years many refused to accept or live on their individual allotments. ManyCheyenne were attracted to the Ghost Dance and later the Peyote (Native American Church) religion as morale sank and changes were imposed upon them. Although the Ghost Dance movement eventually died out, the Peyote religion continued strong and today exists side—by—side with traditional religious beliefs and practices. Some Cheyenne eventually joined Christian churches, the Mennonite denomination being especially important in Oklahoma.

Population declined until the mid-1920's but has since been increasing at a rapid rate. There has been considerable inter-marriage with other tribes, especially the Arapaho. In 1968, of 6,600 persons on the combined Cheyenne-Arapaho rolls, about two-thirds would consider themselves Cheyenne.

The Cheyenne are organized today with the Arapaho as the Cheyenne-Arapaho Tribes of Oklahoma. Tribal affairs are administered by a Tribal Council of fourteen members, seven from each tribe, elected for two-year terms. There is an organization of forty-four chiefs modeled on the old Council of Chiefs. For some time the chiefships have been honorary and ceremonial, rather than political, but in recent years the chief's organization has incorporated and taken an active part in promoting language and cultural heritage programs.

Within the former reservation area, the Cheyenne live mostly in the towns of Watonga, Canton, Thomas, Seiling, Clinton and Weatherford, but many have sought employment in urban areas. Summer pow-wows offer occasions for family reunions, social dances, and activities which promote tribal identity. Two of the largest pow-wows are the tribally-sponsored Cheyenne-Arapaho Pow-Wow held at Colony each September and the Cheyenne-Arapaho Gourd Dance Pow-Wow held early in the summer. The present Gourd Dance organization is considered to be derived from one of the old military societies, though the costuming is modern and activities have been adapted to serve present needs and interests. Attention to the American flag and the honoring of veterans is an important part of any pow-wow.

The Sun Dance is still performed almost every year near Seiling, and the Sacred Arrows are carefully guarded in a special tipi and sometimes renewed in the old manner. They are greatly revered by all Cheyenne people. The Cheyenne language is still spoken in many homes. The modern Cheyenne, while increasingly aware of the advantages of formal education and economic development, make every effort to preserve as much as possible of their heritage, of which they are justly proud.

BIOGRAPHICAL SKETCHES

DAVID FANMAN

David Fanman, Sr. Photograph Courtesy of National Anthropological Collection at Cheyenne and Arapaho Museum, Canton, Oklahoma

David Fanman, Sr. was born near the Cheyenne-Arapaho Cantonment in Canton, Oklahoma on June 27, 1913. He is one-half Cheyenne and also Pawnee and Sioux. He is married to Anna Marie Allrunner. They have four sons and four daughters. One son is in the Marine Corps, one daughter is a registered nurse, and most of the other children are pursuing formal education. David Fanman was given the Indian name, 'Crooked Nose,' by an aunt when he was born; however, later in his adult life he was given the Indian name 'First Always' by his mother's kinfolk. This Indian name refers to the fact that he was on the front lines all the time he served in the Army during World War II.

Mr. Fanman's father held the highest position in the Dog Soldier Society.

His grandfather was Chief Tall Boy. His grandmother had been captured from the Pawnees by Chief Sitting Bull and Chief Whirlwind and was later adopted by Sitting Bull. She became highly respected for her knowledge and expertise in Cheyenne ceremonial functions.

David Fanman attended school at the Cantonment for three or four years, and a country school near Canton for two years. When he was in the seventh grade, he was sent to the Seager School at Colony, Oklahoma for one year. During that year, when he was 14 years of age, he studied math, english, and Oklahoma history and also worked in an Indian store making beads. He was paid 50 cents a week for his efforts. David made the highest grade in Oklahoma on an Oklahoma history test that year.

During World War II, he served in the European Theater. During the crossing of the Ruhr River all of the superior officers in his company were killed. David became the highest ranking person in his company and was later offered a commission as Lieutenant in the Army which he declined. He currently has a position as sales manager of the marina at the Cheyenne-Arapaho Cantonment.

Mr. Fanman is extremely proud of his Cheyenne heritage and states that the Cheyenne are well known for their organized and disciplined lives. He also states that they have the reputations for making the best beadwork of all the tribes.

He recalls women carrying 12 to 15 gallon of water on their backs from the river to the camp. He states that the women assumed the heavy work burden in the tribe because men, protectors and providers, were treated with a great deal of deference, since their lives were constantly endangered and frequently short spanned.

Mr. Fanman speaks the Cheyenne language, is an expert in Indian lore and knows much about Indian crafts and horsemanship. Although he has a great deal of respect for the old Indian ways, he believes sincerely that the Indian people have to keep up with what is confronting them today. The government, he says, has spent much time and money on helping Indians to live in the modern world and the Indian has to learn to live in the modern world while retaining the major values of his heritage. He feels keenly that a person has to find what he wants and pursue it diligently, for what he wants will not choose to come to him without an effort on his part. He feels that both Indian and non-Indian people need to take pride in their appearance. If they are going to have long hair or beard, they need to fix it right, he says. To the younger Indian people, he stresses the necessity of getting an education. It is the key to a better life for the Indian people.

BERTHA BLACKBEARD LITTLE COYOTE

Bertha Little Coyote

Bertha Blackbeard Little Coyote was born in Canton, Oklahoma at the Cantonment on February 3, 1912. Her Indian name is E-no-ze, which means 'Sunset.' She currently resides in Seiling, Oklahoma.

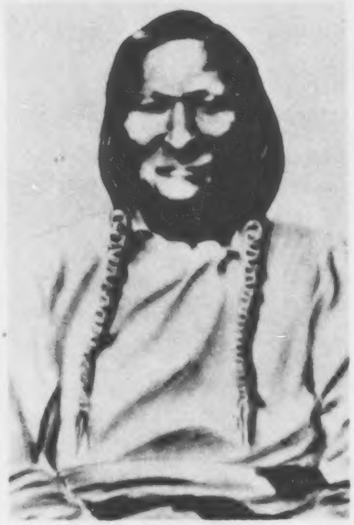
Mrs. Little Coyote received the honor of being selected as the Outstanding Cheyenne Indian Lady by the Federation of Oklahoma Indian Women. She is presently serving as the Community Health Representative for the Seiling, Canton, and Longdale area. She is the Chairman of the Fellowship Committee for the Western District of Oklahoma Mennonite Indian Churches.

Positions which she has held with the Cheyenne tribe are, Board member of the Halfway House at Bessie, Oklahoma and song leader of her church. Bertha is deeply proud of being selected to the All Indian Folklife Festival at Washington, D.C., in 1971.

Mrs. Little Coyote has some very definite ideas about teaching Indian students in the public schools. She says Indian children are taught to be quiet and to listen in the home. She believes this teaching carries over into the school where Indian students are frequently very quiet and hesitant to respond even to questions. Bertha suggests that teachers should establish trust with the Indian students and help them to feel that they belong in the class.

Bertha's desire is to help serve her Cheyenne and Arapaho people. For her grandchildren and other Indian children, her hopes include an education, a spiritual life and a knowledge of their own tribal culture.

Bertha concludes her comments about Indian students in the classroom with an emphasis on the need for teachers to listen carefully to what Indian students have to say. Rather than constantly telling the Indian students 'to do this or do that,' she suggests the teacher might better ask occasionally, 'what would you like to do?'

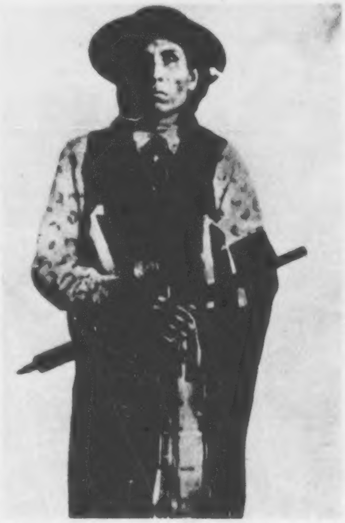


Black Kettle. Courtesy of Western History Collections, University of Oklahoma Library

BLACK KETTLE

Black Kettle was the principal chief of the Cheyennes and a noted speaker. Black Kettle was reported killed at the Sand Creek Massacre on November 29, 1864. Although reported killed, he was one of the survivors.

On October 28, 1867, Black Kettle was forced to sign the Medicine Lodge Treaty, much against his wise judgment. When he learned the real purpose he did not want to participate in the treaty. As a result, he broke 'camp' and left. Soldiers were sent to bring him back. The following year, on November 27, 1868, the Cheyennes were massacred in Roger Mills County, on the Washita River. The entire village was destroyed by General George Custer. Among those massacred were Black Kettle and his wife..



Henry Roman Nose. Photograph courtesy of National Anthropological Collection at Cheyenne-Arapaho Museum, Canton, Oklahoma

ROMAN NOSE

The date of Henry Roman Nose's birth is not given. He died in 1869. He was a noted chief of the Himaiiyaqia Warrior Scouts, of the Southern Cheyenne. The name Roman Nose was given by the Whites.

His proper name was Sauts (Ball). He was prominent in the Indian wars along the Kansas frontier between 1864 and 1868. He led the attack at the celebrated battle of Aricaree Fork or Beecker's Island, eastern Colorado, September 17— 25, 1868 in which a Company of fifty-two scouts, under command of Col. (Gen.) G. A. Forsyth, successfully held off several hundred Cheyenne Warriors for eight days until help arrived. Roman Nose was shot in the afternoon of the first day's fight and died that night in the Indian camp, to which he had been removed by his friends. Roman Nose State Park is named after him.

EVERETT H. YELLOWMAN

Mr. Everett H. Yellowman is a full-blood Cheyenne. He was born June 19, 1931 near Watonga, Oklahoma where he has lived most of his life. He is married to Marie Ellie and is the son of Eddy Yellowman. As a child he was given the name of 'Spotted Skunk'; however, he gave the name to his nephew. According to tradition, Mr. Yellowman can no longer be called 'Spotted Skunk'. He explains that parents may ask a person to give his or her Indian name to their new born child. Since the time Mr. Yellowman gave away his Indian name, he has been given the Indian name 'Elk Man' by an uncle shortly before the uncle's death.

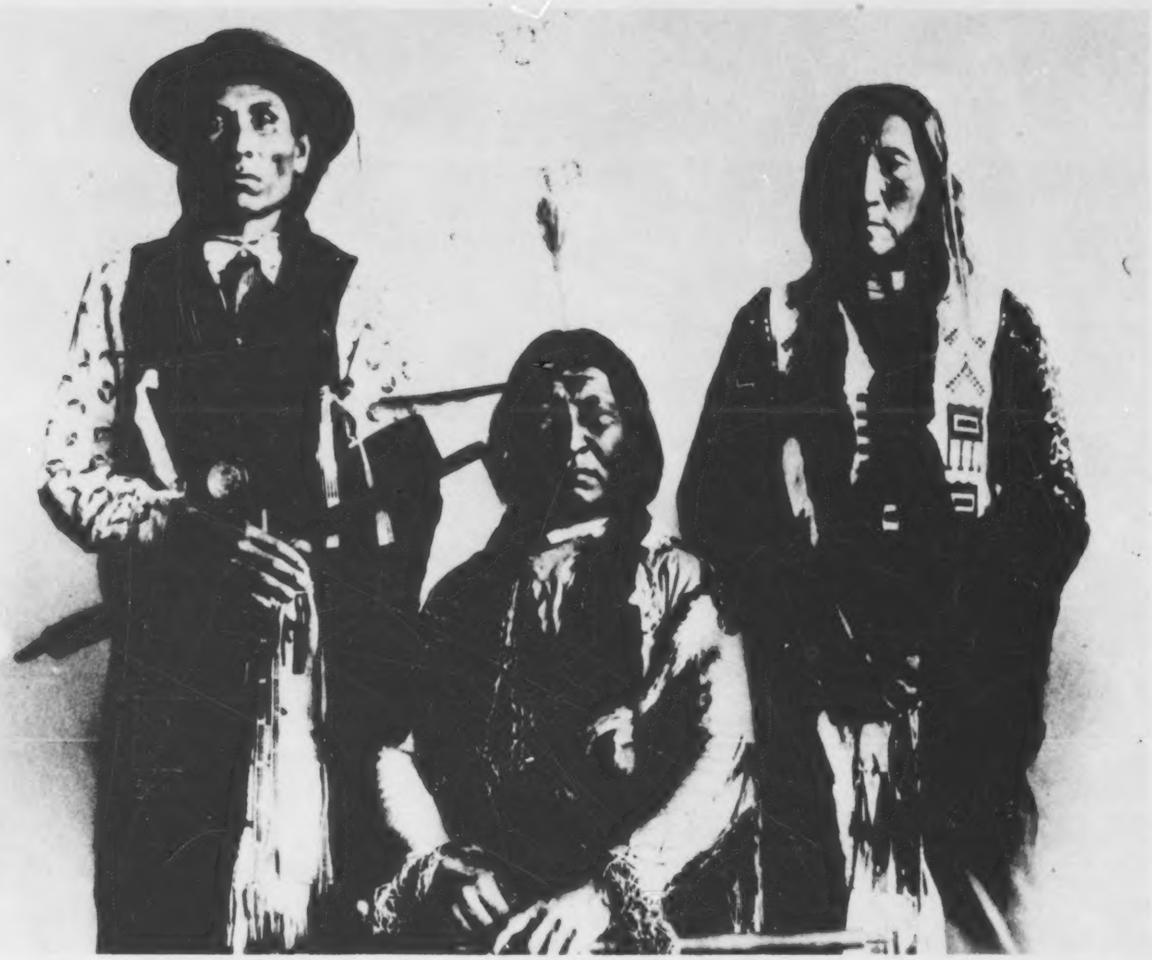
Mr. Yellowman attended the Clinton and Watonga Public Schools and speaks the Cheyenne language fluently. He is currently Title IV Indian Education Counselor of the Watonga schools, a position he has held for the past four years. He was selected by the Chiefs and Head Man at the Sacred Tepee to be the Chief Priest of all Sun Dance Priests. This position he holds for as long as he performs his duties with honor and integrity.

Mr. Yellowman was one of the youngest persons to go through the Sun Dance ceremony which he completed at Meats Ranch. The motivation for going through the Sun Dance ceremony was a request from his ailing father so that he could be returned to full health. According to Mr. Yellowman, if children love their parents they are obligated to fulfill those vows. He states that in order to complete the Sun Dance ceremony and to complete his vow, it cost him seven horses.

Mr. Yellowman believes very strongly that if these Cheyenne traditions are upheld and that if vows and sacrifices are made, the spirit of Sweet Medicine will come to the aid of the one for whom the vow is being made. He views Sweet Medicine as God's spiritual helper who brought the Indian ways, encourages the Indians to uphold those ways and rewards them if they do. Sweet Medicine is a Cheyenne prophet. This function and mission of Sweet Medicine does not contradict with the function and mission of Jesus Christ according to Mr. Yellowman.

Everett Yellowman is one of 40 Cheyenne Chiefs. He emphasizes that of the 44 chiefs in the Cheyenne Tribe, four must be members of the Arapaho Tribe. He states that there will always be 44 chiefs because they are represented by that many sacred sticks in the Sacred Tipi. As a chief, he is expected to give advice to his people, to pray to Sweet Medicine for them, and to assist them with their problems.

Mr. Yellowman describes his life as being one of service to his tribe. The thing that has been important in his life is to uphold Cheyenne traditions. He feels very strongly that the traditions will die out if someone does not uphold them. To the young Indian people, he stresses the necessity of getting an education so that they can provide for themselves, but emphasizes that in process they should not forget their tradition and heritage.



L to R — Henry Roman Nose, Yellow Bear, Lame Man. Photograph courtesy of the Smithsonian Institute

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CONCEPT PACKETS

THE ELECTION PROCESS FOR CHIEFS

CONCEPT:

The election process for Cheyenne chiefs was an important process with accompanying ceremonies.

PRESENTATION:

The *Bureau of American Ethnology* presents the following election process:

Four chiefs formerly ruled the Cheyenne camp. They were selected for their bravery, wisdom, good judgment, and generosity to the poor. A grand council was called, and a large tent pitched to hold it in; sometimes making this council-lodge out of several common tepees. Four sticks were driven in the ground, inside the lodge, representing the four headmen of the tribe. Four very old men, usually those who at different times had held the position of chief, were selected to go and bring in the four men who were to be made chiefs, if they were not already present. Four pipes were filled and placed on the ground near the sticks; these were taken up and lighted by the old men, and held to the newly-made headmen, who took a few puffs while the pipes were still in the hands of the old men. Should one of the four be killed, die of disease, or, through public sentiment, be, as they say, thrown away, the other three acted, and so on until only one was left. Then a council was called, and four others were made. An election, if this can be so named, was never called to elect one or two, but always four. These four decided all matters of minor importance, and they usually selected one of their number to act as head-chief. Any question of vital importance, such as declaring war or making peace, was decided on in a general council. At the election only a few prominent men from each of the soldier bands were present.

APPLICATION:

Activities:
Conduct mock elections in both the Cheyenne style and the non-Indian style.

Personalization:
What do the two election processes reveal about the value systems of the two cultures? Complete the following chart for easy comparison.

	CULTURAL VALUES	
	Cheyenne	Non-Indian
Impeachment proceedings		
Qualities of Leaders		
Right to Vote (women, children, etc.)		
Type of Government (democracy, anarchy, monarchy, etc.)		
Election Process (convention, electoral college, etc.)		

EVALUATION:

List the strengths and weaknesses of both the Cheyenne and the United States method of electing a leader. Combine the two for the most effective method. Eliminate the elements in either system which you feel are weak and retain the strong ones. This will create your own ideal political election system. Present your ideal system in the form of a paper.

After presenting your system, explain why it would or would not be a workable system. If willing, let members of the class judge the feasibility of your system.

RESOURCES:

U.S. Bureau of American Ethnology Bulletin 148, (Smithsonian Institute) 1952.

ADDITIONAL RESEARCH:

Readings on Communal Societies
Readings on Utopian Societies

SWEET MEDICINE'S PROPHECY

CONCEPT:

To Cheyenne Indians Sweet Medicine was a spiritual leader with prophetic powers.

PRESENTATION:

Maheo, the One who created everything, used one prophet to bring all good things to the Cheyennes. No man's name is more important to the Cheyennes than Mut si-i-u-iv. Originally he was called Nizhevoss or Eagle's Nest, but because of his own power and his relationship to the tribe, the People named him Sweet Medicine or Sweet Root Standing. The sweet root is the plant used to increase the flow of a mother's milk. Sweet Medicine's teaching is the spiritual milk by which the Cheyennes have grown in wisdom. His greatest gift to the People was the Mahuts, the Sacred Arrows.

Before Sweet Medicine died, after living with the tribe for four long lives, he spoke his prophecy.

> Now, my people, you must not forget what I am telling you today. When I am dead, you must come together often, and talk about these things. When you do this, always call my name. A time is coming when you will meet other people. You will fight with them and kill each other. Each tribe will want the other tribe's land, and you will be fighting always.

Buffalo herd at Cantonment, Canton, Oklahoma Photograph courtesy of National Anthropological Collection of the Cheyenne-Arapaho Museum, Canton, Oklahoma

Then Sweet Medicine pointed to the south and said:

> Far away in that direction is another kind of buffalo. It has long hair on its neck, and a tail that drags the ground. It has a round hoof, not a split one like the buffalo, and it has teeth in the upper part of its mouth as well as below. You will ride this animal. The buffalo will disappear. When the buffalo is gone, the next animal you eat will be spotted. When you get toward the end, you will begin to become gray very young. You will marry even your relatives. You may reach a point where you will be ashamed of nothing, and you will act as if you were crazy. Soon you will find among you a people with hair all over their faces. Their skin will be white. When that time comes, they will control you. The white people will be all over the land; and at last you will disappear.

That summer Sweet Medicine died.

APPLICATION:

Activities:

Explore forms of prophecy. Conduct individual or group research on astrology, horoscopes, The Bible (Revelations), palm reading, fortune telling, ESP, etc. List sources for your information and any conclusive evidence you find.

Personalization:

Relate in writing or talking any prophecies that you were told as a child. Did you believe them? Did they come true? Did believing them ever make them happen? (Self-fulfilling prophecy). How would you react to Sweet Medicine's prophecy if you were a Cheyenne?

EVALUATION:

Complete the following statement to use as a topic sentence for a short paragraph: of Sweet Medicine's prophecy has come true. Complete the paragraph.

RESOURCES:

Powell, Peter J. *Sweet Medicine*, Vol. 2, Norman, Oklahoma, University of Oklahoma Press, 1969

Scout and Family with Horse Travois. Photograph courtesy of National Anthropological Collection of the Cheyenne-Arapaho Museum, Canton, Oklahoma

THE USE AND OWNERSHIP OF HORSES

CONCEPT:

The introduction of the horse into the Cheyenne way of life affected mobility.

PRESENTATION:

Probably the most important influence on the type and amount of property that the Cheyenne, and any people who are not settled in one place, could own, was the nomadic nature of their life. Because of this type of life there is a definite limit on the number and types of belongings that can be transported. Horses, one of the most important possessions among the Cheyenne Indians, can not only transport themselves, but they can also be used for transporting belongings and people. Thus, horses, after they were introduced into the plains by Coronado in 1541, quickly became one of the most important objects of possession that a Plains Indian could own. The dog had previously been the Indian's only domestic animal and before acquiring the horse, the Indians had to transport most of their belongings on their backs. The horse was able to carry heavy burdens and this meant a great increase in freedom.

Thus, the horse greatly changed the way of life of the Cheyenne Indian. Tribes that acquired horses had a great advantage over others on the Plains that did not, and the demand for them rose very high. By the nineteenth century it was considered to be one of the highest ranking war deeds to steal a picketed horse from within the camp of an enemy. Horses were individually owned, and when acquired through group action such as a raiding party, spoils were individually divided. Unless it was agreed otherwise, each horse went to the man who first struck a coup on it.

APPLICATION:

Activities:

Imagine that you will be moving to another area of the country, that you will be going by horseback, and that you must be able to take everything you need with you. You can use a 'travois' if you like, and you can use a dog with your travois. The journey will take two weeks so you must take some food along and be prepared to build a home or shelter when you arrive at your destination. List what you consider to be necessities for your survival. Then discuss with classmates what you, as a group, want to take, must take, and what you will be able to take in order to survive the journey and to survive in the new location. Put lists on the board as you arrive at a group consensus.

Personalization:

Compare the group list with your individual list. What things were important to you that you will not be able to take on the journey? Can you live without them?

EVALUATION:

Write a short comparison of the effect of the horse on Cheyenne society and the effect of the automobile on non-Indian society.

RESOURCES:

Washburn, Wilcomb. *Red Man's Land/White Man's Law*. New York, Charles Scribner and Sons, 1971.

NAMES

CONCEPT:

The Cheyenne Indian tribe had several names, usually given to them by different tribes.

PRESENTATION:

The name, Cheyenne, was given to this tribe of Indians by the Sioux. Cheyenne is the French spelling. The proper tribal name for the Cheyennes is Dzitsistas, which is equivalent to 'our People.' The Kiowa-Apache gave the Cheyennes the name 'Gatsa'lghi' and the Arapahos gave the Cheyennes the name, 'Hitasi'na' meaning the 'scarred people.'

APPLICATION:

Activities:

1. Research how we stereotype people showing how each stereotype can be received as negative or positive.

2. Write a paragraph describing how we change people's names. Include your attitude about these changes. (European names get Anglicized, Indian names get Anglicized, prefixes are dropped or added, etc.)

3. List the advantages and disadvantages of changing original names. A debate would be a good activity for the finished project. (Include in your argument the legal consequences, the convenience consequences, cultural, etc.)

4. Experiment for a week using a color for your last name. Colors of brightness may suggest good concepts, while black, brown, grey and neutrals may suggest different feelings. Use this name all week, while signing papers, conversing with friends, etc. Then change your name to a different color for a day. Do you notice any change in your attitude? Describe the feelings resulting from your experiment as you are aware of them. Keep a running journal of these feelings. (Example: Today when my name was called, Susan Gold, I felt happy. Somehow Gold sounds happier than Susan Plummer.)

Personalization:

Trace the origin of your name. Was it ever changed or Anglicized?

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EVALUATION:

1. Relate what your name connotes to you. Has it affected the way you perceive yourself? Describe briefly.
2. Relate what the name Cheyenne connotes to you. What stereotype does it trigger, if any?

RESOURCES:

Hilger, Sister M. Inez, "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952)

HAND GAMES

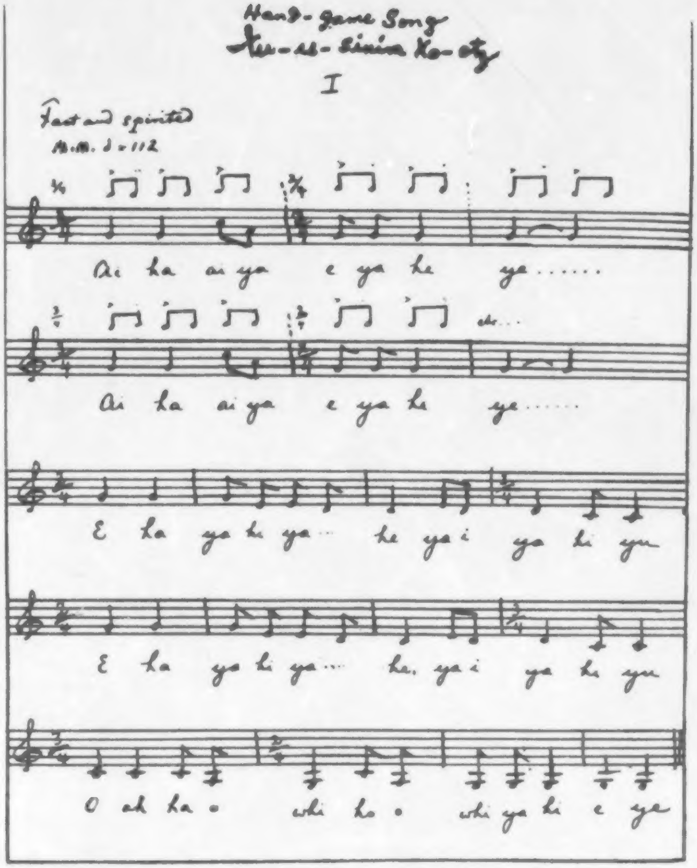
CONCEPT:

Hand Games reflect values in the Cheyenne culture.

PRESENTATION:

In winter the Cheyennes often meet in little companies to play the 'hand-game.' The game is held in a tipi, which is lit by a central fire constantly replenished with fresh logs. The company sit on the ground, with four or five leaders of the singing grouped around a drum and the rest lined about the circular wall. The game opens with a prayer, delivered by the one who may be, for the night, the leader in the game. In some tribes the hand-game is itself a religious ceremony, but this is not the case among the Cheyennes. With the Cheyennes, the details of the game may change with each night of the playing, so there is always a leader to direct the game. This leader has usually beheld in a dream the arrangement of the game — the placing of the tally-sticks, and other details — or he has been taught by some spirit how the game is to be played on the night of his leadership, for, with the Indian, even sports are divinely directed. As one Cheyenne man said, 'I have been to school, and I have lived among white men, but I never saw any people so religious as my own. My people begin all things, even their games, with prayer.'

The opening hand-game prayer asks that the game may be played as divinely revealed, and that to the people may be given happiness, good luck, health, welfare, and old age. With simple dignity, the leader tells of his dream, and gives his directions for the game. In making the preparations for the game, he accompanies his acts with the saying, 'So was it seen by me,' or, 'So I heard it commanded,' or, 'According to the Spirit.'


Hand-game Song
I
Fast and spirited
M.M. ♩= 112
Ai ha ai ya e ya he ye......
Ai ha ai ya e ya he ye......
E ha ya he ya... he ya i ya hi yu
E ha ya hi ya... he ya i ya hi yu
O ah ha o whi ho o whi ya hi e ye

Hand-Game Song. Copyright permission granted by The Indian's Book, Natalie Curtis, Harper & Brothers Publishers, Copyright 1923, by Paul Burlin and "By Permission of Barbara B. Wedell."

In a general way, the game is played as follows: The players are divided into two sides, the object being for one side to guess in whose hands, on the opposite side, are held certain little sticks or counters. The counters are often carved in the form of a little black bird, probably a crow, symbol of good. If all the guesses in one round have been right, the hiding side must give over the counters to the guessing side, and the guessers now become the hiders. With the winning of the counters from one side to the other, there comes a cry of triumph from the men, a thrilling halloo of victory from the women, and laughter from all. The drumbeat changes, a dance-song is struck up, and then the tipi is filled with the rhythm of dancing feet and jangling ornaments.

During the whole game the hand-game songs are sung, while all the players wave their closed hands to and fro in time to the song. The hands are often thrown out or crossed in the air, while mystic motions are made to confuse the guesser, or to blight his power of divination.

At the close of the game there is a dance, and then the feast is brought in by the women. Before eating, the company is silent while a man rises and delivers a long prayer for the welfare of the people. When the feasting is over, the guests quietly disperse without formality, disappearing through the tipi-flap. In a few short moments the gay hand-game company has melted away into the darkness.

APPLICATION:

Activities:

1. Participate in the Button Game. Form a circle, with a person in the center. The object of the game is for the students to pass around the button, while the person in the center tries to figure out who has the button. The 'hiders' say, 'Button, Button, who has the button?' If the 'finder' picks the person with the button, that person exchanges places and tries to find the button.

2. Reflect on what the game was about, and then answer in writing the following questions:
    a. What was the game about?
    b. Since each person plays the finder, what were his/her feelings in locating the button?
    c. How did you feel as the hider toward the finder?
    d. How would you describe the relationship which exists between the finder and hider?
    e. What were your clues in guessing who had the button as you went around the circle?
3. Play a simple song given below on guitar or piano and sing it without musical accompaniment. Then sing it again, and when you reach the line, 'Tell me if you know,' any student who wants to will contribute something of his own which he feels is important.
4. Invite a Cheyenne speaker to demonstrate how the Cheyenne hand-game is played. Participate in the game.
5. Ask your parents about songs, stories, etc.) maybe they would have a book of stories and songs from their culture) and share a song or story with classmates. You may ask the class to sing a song with you.
6. Make a list of national backgrounds represented by all children in class. Identify songs and games of each nationality; list similarities and differences.

Personalization:

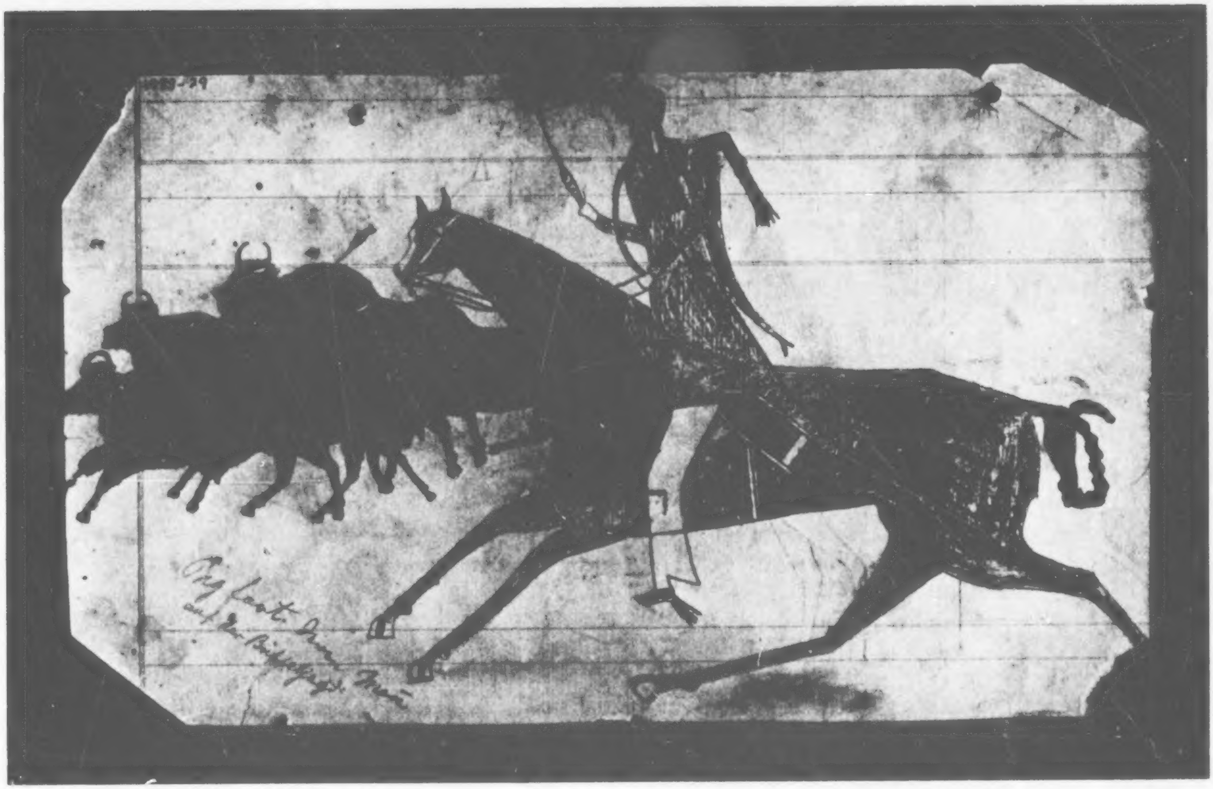
Compose a poem, or write a short passage of your own which contains happiness, good luck, health, welfare and old age.

EVALUATION:

List what you learned about Cheyenne cultural values through the study of the hand-game.

RESOURCES:

Curtis, Natalie, *The Indians' Book*, Harper and Brothers Publishers, Copyright 1923.



Ledger Drawing. Picture courtesy of Southwestern Art, P. O. Box 1763, Austin, Texas 78767

LEDGER DRAWINGS

CONCEPT:

Ledger drawings document an oral heritage for the Cheyenne Indians.

PRESENTATION:

The utilitarianism demanded by the nomadic lifestyle of the Plains Indians extended into their artwork, allowing no lone pursuit of artistic endeavors but rather integrating self-expression into the production of their personal possessions. Also, there were the tribal records, calendars, movable shelters, and ceremonial regalia which were painted with natural pigments and embellished with beads and feather work. The Indian historians and artists painted the tanned hides of the buffalo, applying the paints with pieces of the animals' bones. In preparing their paints they mixed the pigments with suet and then 'sized' them with a glue made from boiled hooves and hide scrapings. Only the important features of a story were recorded because their history was almost always passed on through tales and legends rather than through written accounts. Ledger drawing first appeared during the painful era of transition from a nomadic way of life to the 'white man's way of life. The Plains Indians had seen their world grow smaller and more restricted and many were finally imprisoned for offenses, real or imagined. Indeed, a good many of the drawings were executed while the artists were in prison.

Although the Indians acquired new materials for their ledger drawings, making the work easier, they still retained the same basic, almost pictographic, techniques, creating static figures with implied motion. These drawings should not be considered merely as crude attempts at realism, but rather as a means of remembering and documenting an oral heritage. (excerpt from "Southwestern Art," Vol. VI, no. 3, Fall, 1977).

APPLICATION:

Activities:

1. Identify the events of major importance in your life. Select a time period (a day, a week, a month, a year, etc.) and arrange the important events pictorially. (Drawings, sketches, newspaper clippings, post cards, etc.) Choose a partner and share your ledger drawing.

2. Using shelf paper along the wall, draw the story of your life. The detail of the ledger drawings is essential, though the artistic quality is not. Assume that your drawings are relating an oral heritage and that you are actually 'telling' someone something through your drawings. You are relating the 'turning points' in your life.

Personalization:

1. Discuss the following questions:
   a. Generally how aware are you of the impact and importance of particular events in your life?
   b. Are you aware of external conditions, internal conditions, fantasy conditions?
   c. What did you learn about a block of time while making the ledger drawings?
   d. How hard was it for you to select the turning points?

2. As a class, prepare a ledger drawing of our twentieth century society to be buried in a time capsule for future generations to discover.

3. Additional awareness exercises in *Awareness* by John Stevens. All exercises are based on Gestalt Psychology.

EVALUATION:

Discuss: What advantages can you see in the way the Cheyenne Indians used ledger drawings? Do other cultures have similar ways of recording events? (Hieroglyphics, diaries, time capsules, journals, etc.) In many cases the ledger drawings were drawn when the Cheyennes were imprisoned and there was nothing available to write on except ledgers. What appeared to be sheer creative expression turned out to be a message to other people of the happenings of the times. Can you identify other means of sending messages inconspicuously?

RESOURCES:

"Southwestern Art," Vol. VI, No. 3, Fall, 1977. Stevens, John O. *Awareness: Exploring, Experiencing, Experimenting* , Moab, Utah, Real People Press, 1971.

MAHEO AND THE CREATION

(Copyright 1968 by Alice Marriott and Carol K. Rachlin, AMERICAN INDIAN MYTHOLOGY, Harper & Row, Publishers, New York)

CONCEPT:

The Cheyenne Indians have their own version of how the world was made.

PRESENTATION:

How The World Was Made

In the beginning there was nothing, and Maheo, the All Spirit, lived in the void. He looked around him, but there was nothing to see. He listened, but there was nothing to hear. There was only Maheo, alone in nothingness.

Because of the greatness of his Power, Maheo was not lonesome. His being was a Universe. But as he moved through the endless time of nothingness, it seemed to Maheo that his Power should be put to use. What good is Power, Maheo asked himself, if it is not used to make a world and people to live in it?

With his Power, Maheo created a great water, like a lake, but salty. Out of this salty water, Maheo knew, he could bring all life that ever was to be. The lake itself was life, if Maheo so commanded it. In the darkness of nothingness, Maheo could feel the coolness of the water and taste on his lips the tang of the salt.

'There should be water beings,' Maheo told his Power. And so it was. First the fish, swimming in the deep water, and then the mussels and snails and crawfish, lying on the sand and mud Maheo had formed so his lake should have a bottom.

Let us also create something that lives on the water, Maheo thought to his Power.

And so it was. For now there were snow geese, and mallards and teal and coots and terns and loons living and swimming about on the water's surface. Maheo could hear the splashing of their feet and the flapping of their wings in the darkness.

I should like to see the things that have been created, Maheo decided.

And, again, so it was. Light began to grow and spread, first white and bleached in the east, then golden and strong till it filled the middle of the sky and extended all around the horizon. Maheo watched the light, and he saw the birds and fishes, and the shellfish lying on the bottom of the lake as the light showed them to him.

How beautiful it all is, Maheo thought in his heart.

Then the snow goose paddled over to where she thought Maheo was, in the space above the lake. 'I do not see You, but I know that You exist,' the goose began. 'I do not know where You are, but I know You must be everywhere. Listen to me, Maheo. This is good water that You have made, on which we live. But birds are not like fish. Sometimes we get tired swimming. Sometimes we would like to get out of the water.'

'Then fly,' said Maheo, and he waved his arms, and all the water birds flew, skittering along the surface of the lake until they had speed enough to rise in the air. The skies were darkened with them.

'How beautiful their wings are in the light,' Maheo said to his Power, as the birds wheeled and turned, and became living patterns against the sky.

The loon was the first to drop back to the surface of the lake. 'Maheo,' he said, looking around, for he knew that Maheo was all about him, 'You have made us sky and light to fly in, and You have made us water to swim in. It sounds ungrateful to want something else, yet still we do. When we are tired of swimming and tired of flying, we should like a dry solid place where we could walk and rest. Give us a place to build our nests, please, Maheo.'

'So be it,' answered Maheo, 'but to make such a place I must have your help, all of you. By myself, I have made four things: the water, the light, the sky air, and the peoples of the water. Now I must have help if I am to create more, for my Power will only let me make four things by myself.'

'Tell us how we can help You,' said all the water peoples. 'We are ready to do what You say.'

Maheo stretched out his hand and beckoned. 'Let the biggest and the swiftest try to find land first,' he said, and the snow goose came to him.

'I am ready to try,' the snow goose said, and she drove herself along the water until the white wake behind her grew and grew to a sharp white point that drove her up into the air as the feathers drive an arrow. She flew high into the sky, until she was only a dark spot against the clearness of the light. Then the goose turned, and down she plunged, faster than any arrow, and dived into the water. She pierced the surface with her beak as if it were the point of a spear.

The snow goose was gone a long time. Maheo counted to four, four hundred times before she rose to the surface of the water and lay there floating, her beak half open as she gasped for air.

'What have you brought us?' Maheo asked her, and the snow goose sighed sadly, and answered, 'Nothing. I brought nothing back.'

Then the loon tried, and after him the mallard. Each in turn rose until he was a speck against the light, and turned and dived with the speed of a flashing arrow into the water. And each in turn rose wearily, and wearily answered, 'Nothing,' when Maheo asked him what he had brought.

At last there came the little coot, paddling across the surface of the water very quietly, dipping his head sometimes to catch a tiny fish, and shaking the water beads from his scalp lock whenever he rose.

'Maheo,' the little coot said softy,'when I put my head beneath the water, it seems to me that I see something there, far below. Perhaps I can swim down to it—I don't know. I can't fly or dive like my sisters and brothers. All I can do is swim, but I will swim down the best I know how, and go as deep as I can. May I try, please, Maheo?' 'Little brother,' said Maheo, 'no man can do more than his best, and I have asked for the help of all the water peoples. Certainly you shall try. Perhaps swimming will be better than diving after all. Try, little brother, and see what you can do.'

'Hah—ho!' the little coot said. 'Thank you, Maheo,' and he put his head under the water and swam down and down and down, until he was out of sight.

The coot was gone a long, long, long, long time. Then Maheo and the other birds could see a little dark spot beneath the water's surface, slowly rising toward them. It seemed as if they would never see the coot himself, but at last Maheo and the water peoples could surely see who it was. The little coot was swimming up from the bottom of the salty lake.

When the coot reached the surface, he stretched his closed beak upward into the light, but he did not open it.

'Give me what you have brought,' Maheo said, and the coot let his beak fall open, so a little ball of mud could fall from his tongue into Maheo's hand, for when Maheo wanted to, he could become like a man.

'Go, little brother,' Maheo said. 'Thank you, and may what you have brought always protect you.'

And so it was and so it is, for the coot's flesh still tastes of mud, and neither man nor animal will eat a coot unless there is nothing else to eat.

Maheo rolled the ball of mud between the palms of his hands, and it began to grow larger, until there was almost too much mud for Maheo to hold. He looked around for a place to put the mud, but there was nothing but water or air anywhere around him.

'Come and help me again, water peoples,' Maheo called. 'I must put this mud somewhere. One of you must let me place it on his back.'

All the fish and all the other water creatures came swimming to Maheo, and he tried to find the right one to carry the mud. The mussels and snails and crawfish were too small, although they all had solid backs, and they lived too deep in the water for the mud to rest on them. The fish were too narrow, and their back fins stuck up through the mud and cut it to pieces. Finally, only one water person was left.

'Grandmother Turtle,' Maheo asked, 'do you think that you can help me?

'I'm very old and very slow, but I will try,' the turtle answered. She swam over to Maheo, and he piled the mud on her rounded back, until he had made a hill. Under Maheo's hands the hill grew and spread and flattened out, until the Grandmother Turtle was hidden from sight.

'So be it,' Maheo said once again. 'Let the earth be known as our Grandmother, and let the Grandmother who carries the earth be the only being who is at home beneath the water, or within the earth, or above the ground; the only one who can go anywhere by swimming or by walking as she chooses.'

And so it was, and so it is. Grandmother Turtle and all her descendants must walk very slowly, for they carry the whole weight of the whole world and all its peoples on their backs.

Now there was earth as well as water, but the earth was barren. And Maheo said to his Power, 'Our Grandmother Earth is like a woman; she should be fruitful. Let her begin to bear life. Help me, my Power.'

When Maheo said that, trees and grass sprang up to become the Grandmother's hair. The flowers became her bright ornaments, and the fruits and the seeds were the gifts that the earth offered back to Maheo. The birds came to rest on her hands when they were tired, and the fish came close to her sides. Maheo looked at the Earth Woman and he thought she was very beautiful; the most beautiful thing he had made so far.

She should not be alone, Maheo thought. Let me give her something of myself, so she will know that I am near her and that I love her.

Maheo reached into his right side, and pulled out a rib bone. He breathed on the bone, and laid it softly on the bosom of the Earth Woman. The bone moved and stirred, stood upright and walked. The first man had come to be. 'He is alone with the Grandmother Earth as I once was alone with the void,' said Maheo. 'It is not good for anyone to be alone.' So Maheo fashioned a human woman from his left rib, and set her with the man. Then there were two persons on the Grandmother Earth, her children and Maheo's. They were happy together, and Maheo was happy as he watched them.

After a year, in the springtime, the first child was born. As the years passed, there were other children. They went their ways, and founded many tribes.

From time to time, after that, Maheo realized that his people walking on the earth had certain needs. At those times, Maheo, with the help of his Power, created animals to feed and care for the people. He gave them deer for clothing and food, porcupines to make their ornaments, the swift antelopes on the open plains, and the prairie dogs that burrowed in the earth.

At last Maheo thought to his Power, why, one animal can take the place of all the others put together, and then he made the buffalo.

Maheo is still with us. He is everywhere, watching all his people, and all the creation he has made. Maheo is all good and all life; he is the creator, the guardian, and the teacher. We are all here because of Maheo.

APPLICATION:

Activities:

Pointing Exercise to emphasize awareness of responses and to stimulate discussion. The pointing exercise is designed to help you focus on your reactions to the presentation. Answer the following questions:

1. What phrases or specific words do you remember from the story?
2. Give a one sentence summary of the story.
3. Give a one word summary of the story.
4. What color does the story assume?
5. What weather does the story create?
6. What does Maheo look like? The little coot?
7. What feeling do you have at the end of the story?

Pair up with the person across the aisle and discuss your answers to the pointing exercise. This sharing can be done with the whole group if preferred.

Personalization:

Discuss the following questions:

1. How is Maheo different or similar to the Christian God? (A pointing exercise could be done following the reading of the Genesis version of creation, where allowed, to develop the contrasts and comparisons.) Weldon Johnson's poem 'The Creation' can be presented and discussed as a contrast.

2. Why does each tribe have a special account of the creation, while Christians have only one? (Explore oral tradition vs. written communication.)

3. What stories do you remember in non-Indian culture that were only told to you and never read in writing?

4. What stories do you remember in non-Indian culture in which animals are given human characteristics. (Grandmother Turtle and little coot, etc.) (Aesop's Fables, Walt Disney, etc.)

5. Draw what you think the little coot looks like.

Further Activities:

1. Interview an Indian person of another tribe to learn their creation account of how the world was made. Record the story in a journal.

2. Read the Cheyenne account to a younger child to get their reactions. Do they like it? Do they understand it? Who is their favorite character?

EVALUATION:

Express what you personally believe about the creation of the world and try to identify your source of information. Use any media (art, poetry, legend, music, essay, dance, etc.) for the presentation of your belief. Share with the class, a small group or a partner.

RESOURCES:

Marriott, Alice and Carol K. Rachlin, *American Indian Mythology* , New York, New American Library, Mentor Books,1968.

THE IMPORTANCE OF TREATIES

CONCEPT:

The making and interpretation of treaties continue to define the relationship between the Indian tribes and the United States Government.

PRESENTATION:

Treaties are basically agreements between nations. They are a way that nations have of solving problems in their relationships with other nations. They can be either spoken or written. Treaties today are mainly written, but those made between the Indian tribes were oral and were made binding by such actions as smoking a peace pipe.

The United States Government used the treaty making process as an attempt to help solve some of the problems it had in its relationship with the Indian tribes. In order to keep the peace, the government would define the land that the Indians were to have and the type of rights that the Indians would have on the land that was to belong to them. For example, the treaties that were made with the Cheyenne and Arapaho tribes in 1865 and 1867 guaranteed to the Cheyenne and Arapaho Indians the right to hunt and fish on the reservation. In 1890 when the Allotment Agreement was passed, which gave individual ownership of land to the Indian in return for surplus Indian lands, the Cheyenne and Arapaho Indians lost many of their treaty rights.

The interpretation of these treaties and their relationship to the Allotment Act has been important recently in a court action that the Cheyenne and Arapaho Tribes are bringing against the State of Oklahoma. The tribes are arguing that an examination of the negotiations that occurred between the Cheyenne and Arapaho Indians and the representatives of the United States Government indicates that the Allotment Agreement would not extinguish the right of the tribes to hunt and fish on the land that was included within the boundaries of the 1865 and 1867 treaties. The Oklahoma court has not yet decided the answer to this question.

APPLICATION:

Activities:
Form two groups.

One group will represent the Cheyenne tribe and the other group will represent the United States Government. The place is in western Oklahoma and the time is in the mid 1800's.

Each group needs to determine its type of life and what it needs to gain from the treaty negotiations that are about to begin. Each group needs to list their needs and then select one or two representatives to actually negotiate with representatives from the opposing party. Actually conduct the negotiations for the whole class to observe.

Personalization:

1. Come to a personal position on the treaty making and interpretation by answering the following questions:
    a. What happens if the two parties to the contract are not equal in power or strength? Does it make it easier for one side to take advantage of the other side?
    b. What happens if the agreement is written in the native language of one of the parties and not the other?
    c. What happens if one side does not understand all of the terms of the contract?
    d. What happens if the treaty is broken by one side or the other?
    e. For how long should a treaty be honored?
    f. Are individual needs considered or those of the group?
2. State your personal position on treaty making in the form of rules and regulations.

EVALUATION:

Write a concise paragraph giving your rationale for believing the current court case should be decided for or against the Cheyenne Indians' rights to hunt and fish on the land, considering your study of the treaty making process.

Power and Responsibility of Chiefs. L to R—Alfred Wilson, Left hand, Bear Man, Magpie, Mad Bull. Photograph courtesy of Smithsonian Institute

POWER AND RESPONSIBILITY OF CHIEFS

CONCEPT:

The Cheyenne Indians looked for special characteristics in their chiefs.

PRESENTATION:

Anita Chisholm, of the Southwest Center for Human Relations Studies, interviewed Emma Hart, Dorothy Goodblanket and Nellie Johnson in Hammond, Oklahoma on January 10, 1978.

Anita: How did the Cheyenne tribe view property? Could they own things individually or did they share?

Nellie: Individuals had what they could afford.

Anita: What if there was a family that really did not have much?

Nellie: That's why we had chiefs. They looked after the whole tribe. The chief is the one who helps. The chief makes sure that everyone has something. I imagine it's just like the preachers of today who look after the people.

Anita: Let's talk about the chiefs, then. How were they selected in the Cheyenne tribe?

Emma: By the people. It was more or less handed down.

Anita: Through the family you mean?

Emma: Yes, but mostly they were chosen for their way of life. They were respected for how they lived.

Anita: Then it was not necessarily handed down from family to family. The chief was chosen for his character, his strength, his degree of responsibility and his caring for the people.

Dorothy: Yes. The people had respect for them.

Anita: The chief made sure that everyone in the tribe had something. He shared with the tribe and made sure that no one was left out.

Dorothy: Yes, especially the widows and the children.

In another interview Clarence Stoneroad and Ethel Stoneroad talked about chiefs.

> A good chief has to have a clean mind and heart. Poor people might have a sick horse and the chief would take one of his horses and give it to them without charging or even considering repayment. Here is another thing the chief had to think about. The children who were left orphaned were his responsibility. Sometimes a chief would ask someone who had a little more time and fewer children, to care for the child who was left orphaned. My grandfather, Magpie, was a chief. There used to be a lot of people around his place. I used to wonder why he had so many visitors every day. Whenever he would see his people coming toward him, to the house, he didn't have to tell his wife to get up and cook, she just did and started fixing food whether it was time to eat or not. That was just a chief's way of doing things. The woman would cook and the visitor would come in. Magpie welcomed them, then they would eat, and then sit around and talk about what their mission was. Maybe they came after a few things they needed, like food, from the chief. That was what I used to see, and I didn't understand that until just lately, maybe thirty years ago, I began to understand the ways of chiefs. They had to be on the alert. If they heard bad news about someone passing away or a disaster, they had to be ready to go out and give assistance. He helped with what he could; he gave what he had and would go over and help.

APPLICATION:

Activities:

On the board, list the characteristics of a chief. With these characteristics in mind, assume the characteristics of a Cheyenne chief for a complete week of school. (In class, during lunch, during free time, etc.) Each student will assume these characteristics. (example: caring for each individual in the tribe, listening to verbal and non-verbal cues, making sure that each member is treated fairly and living a life that can be respected, etc.)

Keep a log of your interaction with other members of the tribe. Record what you notice and do as a chief. This log will be private, and will serve as a record of the duties of the chief. Example of a log entry: October 30— Friday: I noticed today that Shirley forgot her pencil. I loaned her one of mine and she didn't have to ask for it.

Personalization:

Record in the log how this exercise changed your perspective. How did you feel being responsible for others' welfare, noticing their moods and needs, and caring for them? Did you feel closer to them or more distant after your week as chief. With everyone acting as chiefs, did the class seem more like a family? Discuss these questions in class.

EVALUATION:

1. In a short paragraph describe how you could use some of the chief's characteristics to improve certain relationships in your own life.

2. Write a vivid description of someone you know who best exhibits some of the characteristics of a Cheyenne chief.

RESOURCES:

Emma Hart
Dorothy Goodblanket
Nellie Johnson
Clarence Stoneroad
Ethel Stoneroad

MYTHS

(Copyright 1968 by Alice Marriott and Carol K. Rachlin, *AMERICAN INDIAN MYTHOLOGY*, Harper & Row, Publishers, New York)

CONCEPT:

Cheyenne myths explain customs and teach morals.

PRESENTATION:

Sit on the floor in a circle and let someone read aloud the following myths:

Fifty Young Men and a Turtle

They say that one time, long ago, fifty young men who belonged to the same warrior society set out to go buffalo hunting. That was long before even the Cheyenne had horses or guns or iron knives. The young men traveled on foot, and they took with them their stone-headed axes and their stone-bladed spears. They hung extra moccasins around their necks by braiding the tie string together until each man had a wreath of moccasins hanging around his shoulders.

The young men started at the edge of the Cross Timbers, in the middle of Oklahoma, and journeyed to the west as far as the high mountains where the people go to cut their tipi poles. No where in all that country did the young men find any enemies—no Utes, no Navahos, no Apaches, nobody. At last the party gave up and started home. The leader said, 'We will start hunting when we are four days out from our home camp.'

They came down the last slopes of the mountains and crossed the barren Staked Plains, where the Comanches marked the trails from one water hole to the next with stubs of yucca thrust into the ground, so no one would die of thirst in the crossing. Oh, they are desolate, those Staked Plains! Nothing but rolling land as far as you can see, until you come to a place where the ground breaks and falls away, down, into a canyon. You can see a mirage shining like water on the ground, always just ahead of you as you travel, and it is hard not to leave the marked trail and run into the mirage and splash around in the make-believe water.

That is why, when the young men saw something shining on the ground ahead of them, they were not surprised. The track led toward the shining thing. It could not be a mirage, because as the young men walked they drew nearer and nearer to the shining thing, and it grew bigger in their eyes, shining and glowing like a hill of glass, and reflecting the sun back like a mirror. They all stopped to look at the wonderful sight.

'Let's go over there and see what that is,' said one of the young men.

Others said, 'No! That is something mysterious and it may be dangerous. Let us travel the other way.' 'The marked trail leads toward it,' the chief said finally. 'We must follow the stakes to find water. If that is something wonderful that is meant for us, it will be right on the trail.'

They followed the yucca stakes all morning, and at noon they stood beside the shining object. Then the young men were more amazed than ever, for they saw that it was a great water turtle with a shining shell, and that the turtle walked slowly along the ground, following the staked trail to the water hole as if it were a person.

'Where do you think he's going?' one young man asked, but no one could answer him, for nobody knew where the turtle was traveling.

'I'm going to go for a ride on his back,' said the young man foolishly. He climbed on the turtle's back, and the turtle carried him slowly, slowly as it crawled along the trail.

'My, he's strong!' another young man said. He, too, climbed on the turtle's back, and the turtle carried both friends slowly forward, moving steadily to the east as it went.

One after another, forty-nine of the young men climbed on the turtle's back, until at last only their chief was left walking beside the turtle.

'I wonder what makes him so strong,' said the first young man to ride the turtle. 'I'm going to see his muscles if I can.' And he took the point of his spear, and tried to pry the turtle's shells apart. The others imitated him. The turtle gave no sign that it was hurt; the shells remained tight together, and the great creature still carried its load forward.

'Get down,' the chief of the war party ordered his friends. 'We can walk beside him and keep him company as long as he follows the trail, but he is too powerful to play with, or to try to hurt. Get down, and walk with me.'

The young men on the turtle's back began to argue among themselves. Some thought the turtle was a mystery that had been sent to them, and that they should all stay with him. Others thought the turtle had dangerous power, and they should leave him alone. These last young men tried to get off the turtle to walk. When they did so, the young men found that they were stuck tight to the turtle's back.

When the young men found that they could not get away from the turtle, they began to attack it with their stone-headed axes and spears. The young men hit the turtle on the head, and tried to beat it so that it would stop. But the spear-points splintered against thee turtle's shell, and the ax head stuck to the turtle's head, and all their weapons were useless.

Then the forty-nine young men cried out to their leader, 'Save us! Help us! You are the chief of our war party; it is up to you to save us from this thing!'

'Stop, please stop,' the chief said to the turtle. 'Let my brothers get down and we will wait here until you have gone on your way. They are sorry they tried to hurt you. Forgive them and be merciful, because you are stronger than they are. Let those poor young men go free, and they will honor you forever. They will dance the Sun Dance for you.'

But the turtle crawled steadily forward, and the young men could not get off his back.

The chief of the war party ran beside the turtle, weeping and pleading, but the turtle crawled on, and the young men could not get free.

Their shadows lengthened before them, for the day was drawing in to its close. Ahead, the chief could see a pool of water, not shining in the sunset, but lying dead and dull in a hollow of the prairies. The turtle was heading straight for the lake.

The young men on the turtle's back saw the lake, too. Then they truly were frightened. They all began to pray and cry for mercy, but the turtle ignored them all, and went straight ahead, along the line of yucca stakes, to the lake where the trail ended.

'Stop!' the chief begged him. 'Let my foolish friends get down. Show us your strength through your mercy.'

But still the turtle crawled forward.

'I have done all I can do,' the chief said to his friends. 'Something wonderful was shown to you, and you did not respect it. Now you will be punished because you thought wrong in your hearts. I cannot change anything.'

'Go home,' said the young men as the turtle carried them along to the lake. 'That's all you can do, go home. Tell the people what happened. Tell our families we love them and we will mourn for them. They should mourn for us too.'

'That's all I can do,' said the chief. He raised his arm in farewell. 'I will tell the people what happened, and that they must mourn for you.'

His friends raised their arms, too, as the turtle stepped into the lake. The forty—nine young men waved to their chief.

'Go back,' they begged him, 'and tell our sisters what happened. Bring them here this time next year, so they can mourn for us on this spot.'

To the last minute, as the turtle carried them down, down into the water, the young men waved to their chief, and begged him to bring the mourners back the next year. Weeping and sighing, the chief promised his friends that he would do what they asked. When the chief came home alone and empty-handed all the people in camp came running out to meet him. 'Where are our sons? Where are our brothers?: they cried. 'There must have been a great battle if they all are killed and you are left alone! Tell us what happened.'

'There was no battle,' the chief said sorrowfully. 'They were carried away by something mysterious and powerful. Listen, and I will tell you what happened.' And he began to tell, and as he told, the people wept and mourned more dismally than ever.

When the chief had finished speaking, the people said, 'We will all go with you next year in the spring, and we will mourn by the lake, as our sons and brothers begged us to.'

In the spring, when the grass was thick and stood as high as a horse's hocks, and there was standing water everywhere, the whole village set out. They traveled westward to the edge of the Staked Plains, and there the chief of the young men picked up the marked trail that led on, still to the west to the lake where his friends were lost.

The chief did not find the lake. Instead, he came to a place where a great lake once had been. In the middle of the old lake bed there was a deep hole, going down, down into the earth, and that hole was filled with bones. The lake bed and the bones still are there. Then all the people set down their loads around the dry lake shore and mourned there, for they knew that the bones were those of the forty-nine young men the turtle had carried into the water. That happened a long time ago, so the old people say.

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'The Waters Beneath: The Great River Monster'

Two young men went off traveling, to see the country. They walked a long way, and became very hungry. They couldn't find anything to eat, and at last the friends were so tired that they sat down and rested, to get strength to go on.

One day, the young men had traveled a long way. They came out on the high prairie, where there was nothing in sight but the grass, bending to the wind as if it were dancing. Suddenly, the travelers found two great big eggs, just lying there on the ground.

'Come here,' one young man called to the other. 'I have found a blessing. We have been hungry, and here is food for us to eat. Look at these big eggs. They will make a whole meal for both of us.'

'No,' said his friend, 'I don't think we should eat something magical like that. It might be dangerous for us, and do us harm. Those eggs are too big to be real, and I don't want to eat them.' 'What if they are big?' asked the first youth. 'That means a bigger blessing. Perhaps some bird or turtle we never even saw laid those eggs, and I know they are safe to eat.'

The one who had found the eggs built a fire of buffalo chips, and roasted the eggs beside it, turning them and turning them until they were done. 'Here,' he told his friend, 'see how good they are. Eat one.' And he popped the shell off his own egg and began to eat it greedily. 'It's just right inside,' said the young man, 'just the way you like it. Come on. Eat it.' But still the friend refused, so the greedy young man not only ate his own egg, he ate most of the second one.

After the young men had rested a while, they started on. Then the one who ate the eggs began to feel sick. He staggered when he walked; he stumbled over the tufts of grass. But there was nowhere to stop, and they went on until it was dark. Then the young men stopped and camped out there on the open prairie.

In the morning, the greedy young man wakened his friend.

'Get up and help me,' he begged. 'I feel as if I couldn't walk. My legs are heavy, and so stiff I can hardly move them. I don't know what's the matter.'

'Let me see,' said his friend. 'Perhaps there is something I can do to help.' He drew off his friend's moccasins, and saw that the young man's legs were no longer smooth and brown. The skin was striped and scaly, like a snake's hide.

'Let's go on,' said the sick man. 'Perhaps we can find water. If I could only have water to drink, perhaps I would feel better.'

The young men started on, but the one who was sick could hardly walk. His legs were so heavy they dragged him back, and every now and then he had to stop to rest. At last his legs became so heavy that he had to crawl along the ground, dragging them behind him.

'Don't leave me, my friend,' the young man begged. 'I will never live if you leave me here alone. We've always been together, since we were little boys, and we've always loved each other. Please don't leave me.'

'I won't leave you,' his friend promised. 'I will stay with you until you are safe. I promise.'

At nightfall they came to a little lake. 'Let's camp here and rest,' the sick one said. 'Perhaps if I go swimming it will make me feel better. I feel that if my legs are wet, I will rest better.'

'You go while I make a fire,' said the friend.

So the first young man went into the lake, and swam and dived into the water and on the water, leaping and twisting his whole body when he moved. 'I feel well now,' he called to his friend, 'better than I ever did before in all my life.'

'Come out and rest now,' the friend answered. 'Don't get too tired.'

'All right,' said the sick man, and he dragged himself out of the water, onto the shore of the lake. His legs were joined together, and the whole lower part of his body was a snake's.

That night they rested beside the lake, and in the morning the young men went on, looking for their home camp.

'Take me home,' the sick one pleaded. 'There's somewhere that I have to go. Take me home.'

So they went on, slowly, slowly all the day long, and at nightfall they came to another lake.

'This is not the place I am looking for yet,' said the snake-man, 'but it will do to rest. Help me into the water, and I will stay there tonight.'

All night long the friend sat beside the lake, and listened to the snake-man splashing and leaping in the water, and waited for daylight. At last the east turned white and the snake-man came out of the water. Only his arms and his head were a man's now. The rest was all snake.

'Let's go on,' the snake-man said to his friend. By now he could hardly speak, and his words were whistled gasps. 'I know now where I am to go. They are calling me to come to the Mississippi River. Help me to get there and I will be all right.'

So they went on again, all day, with the friend walking beside the snake. Now his body stretched out, and he left a great snake's trail behind him in the dust. All day the snake begged his friend not to leave him until he came to the end of his road.

Late in the evening, when it was almost dark, the two friends reached the Mississippi River. 'This is where I am to go,' the snake-man said. 'Stay with me a little longer, brother, because there is something else for you to know. Don't go back until I tell you to, but when you go, don't mourn for me. From now on I will be all right.' And he slithered down the bank and sank into the muddy water and disappeared.

His friend paced the bank, crying and praying, most of the night. Near daylight, he fell asleep. He was awakened by a voice that spoke to him.

'My friend, my friend,' it called. 'Wake up! Wake up, and look at me!'

The young man stared at the river. Rising from it was a great snake. His body was covered with bluish skin, he had twin horns on his head, and there was a little red dot under each of his eyes. 'My brother,' he said, 'don't be afraid. It's only I.'

'No,' said the brother-friend. 'I still love you, and I am not afraid.'

'Well, my friend,' said the snake-man, 'they sent for me here. This is where I long to be. From now on, I will lie here in the middle of the riverbed, and will fill it from side to side. My body will stretch out as long as the Mississippi. Go back, and tell my friends not to worry about me.'

'You must tell them something else, too,' the snakeman went on. 'Tell them I'm not dead, I'm taking care of the river. Whenever you cross, you must bring a buffalo paunch or some of the other inside meats, and drop them in the middle of the river for me to eat. Or you can drop tobacco in for me to smoke. Whenever anybody does that, I will give him my blessing.'

'I will tell the people,' his brother-friend said. 'I will tell all your relatives.'

'You can tell them,' the snake-man replied, 'but tell my relatives not to try to come to see me. If they do, it won't be very good for them.'

'I'll be sure to tell them that,' his friend said.

'Come to me,' the snake-man said. 'I want to kiss you good-by, because we shall never meet again on this earth. Don't be afraid; I won't hurt you.'

So the young man put his arms around his friend, and the snake licked his face with his forked tongue, and told him never to forget.

Then the young man went back, alone, to the village, and told the story.

'Take us there,' the snake-man's parents entreated him. 'Take us where we can see our son.'

At first the young man refused, but the parents begged so hard that at last, against his better judgment, he agreed to take them. 'I don't want to do it,' he warned them. 'Something bad could happen if you go.'

When they reached the river bank, they saw that it was covered with great waves, and that there was fire rising up from the place where their son had disappeared. It was a warning, and the parents turned back and went home, sorrowfully.

Ever since, when Cheyennes cross a main body of water, they take food and tobacco with them, to drop in as a present to the snake-man and his underwater relatives.

APPLICATION:

Activities:

The turtle myth gives one explanation of historic fact while the river monster myth explains a Cheyenne custom of offering food or tobacco when crossing a large body of water. Each myth also carries with it several 'morals,' important in the teaching of children. Identify as many morals as you can.

Personalization

Write a myth explaining a social custom or a historical event. Share it with the class in a storytelling setting.

EVALUATION:

Relate other myths you heard as a child, explaining why something happened the way it did. (Indian and non-Indian). As a final test, tell a myth to a group of small children to get their response. Record their reactions in your journal.

RESOURCES:

Marriott, Alice and Carol Rachlin, *American Indian Mythology* , New York, New American Library, Mentor Book, 1968. (Pg.6064, 71-75)

PICTOGRAPHS

CONCEPT:

The Cheyenne Indians distinguished themselves by the way they dressed.

PRESENTATION:

Pictographically, the Cheyennes are represented like the Sioux and Arapahoes; i.e., with the hair combed down sides of face, braided and wrapped with otter-skin or other material, and long scalp-lock hanging down behind.

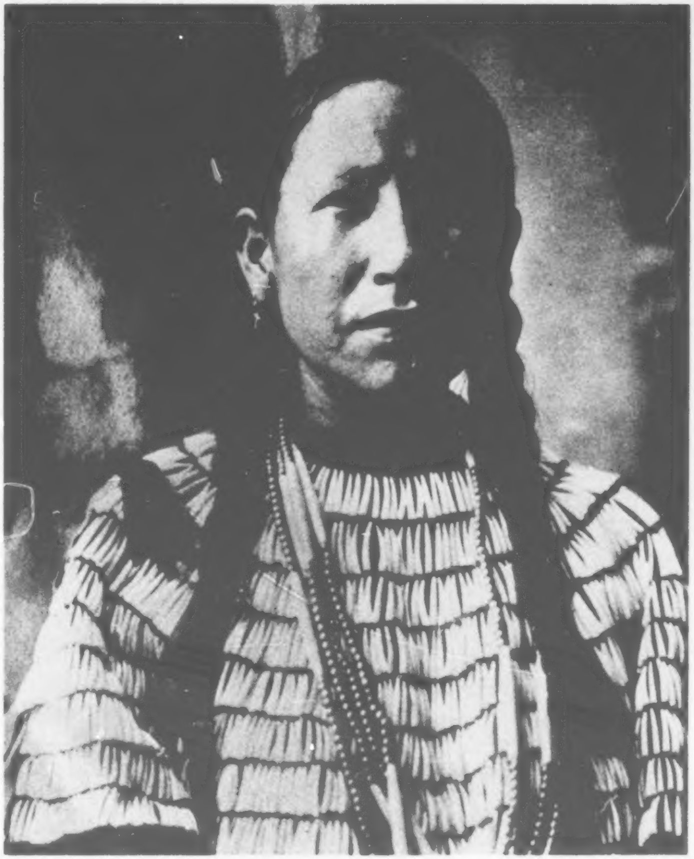
APPLICATION:

Activities:

1. Using drawing paper and charcoal pencil, sketch a portrait of a Cheyenne from the description given.
2. Bring in pictures of older persons in your family (you can get pictures of older Indian people at the agency at Concho) and try to describe the person in the picture. (Physical characteristics are easily drawn but character qualities are more difficult. See if you can detect those in the picture.)

Personalization:

1. Write a descriptive pictograph of a person, or of yourself (a written portrait). Give this description to a partner and ask them to sketch a pictograph according to the description you have written out.
2. Write a description of the person in the picture.



Cheyenne Woman. Photograph courtesy of the National Anthropological Archives Collection at the Cheyenne-Arapaho Museum, Canton, Oklahoma

EVALUATION:

1. Do a pictograph of one person who is most important to you; include all outstanding features about that person. It is not necessary to produce a likeness, but the drawing should be a symbol of that person. Are the outstanding features easily drawn? (Kindness, warmth, etc.)
2. Now complete a written pictograph of that same person.
3. Show your pictograph with the subject of your work to others so they can see the similarities.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology* (Smithsonian Institution) Bulletin 148 (1952)

TRIBAL SIGN

CONCEPT:

The Cheyenne Tribal Sign has a special significance.

PRESENTATION:

The tribal sign for the Cheyenne tribe is made by drawing the right index finger several times across the left forefinger. This is commonly interpreted 'cut fingers,' or 'cut wrists' and is said to be derived from their customs of cutting the fingers and hands of their slain enemies. Other competent Indian authorities felt the sign indicated 'stripe people' or 'striped-arrow people,' referring to the fact the Cheyenne usually feathered their arrows with the striped feathers of the wild turkey.

APPLICATION:

Activities:

1. Choose a partner and using the above description make the tribal sign of the Cheyenne tribe.
2. Discuss why you think certain signs were used for tribes. How do certain events, or customs, reflect on a tribe? How do we use certain signs today to represent groups of people or things?

Personalization:

1. Make your own 'tribal' sign (a sign describing what family or group of families you belong to). Design a family crest.
2. In teams, make up signs for groups of people (nationalities, races, etc.) Choose groups to determine signs. Then present the signs one at a time for the other team to guess (charade style). The team guessing the most signs wins.

EVALUATION:

Choose a person who is a close friend of yours to create a 'sign' that they think would represent you. What does that sign have in common with the sign you would give yourself? If perceptions are dramatically different, discuss the differences.

RESOURCES:

Combs, Arthur W. *The Professional Education of Teachers*. Boston: Allyn and Bacon, Inc., 1965.

Hilger, Sister M. Inez, "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology*, (Smithsonian Institution) Bulletin 148 (1952)

THE KINSHIP SYSTEM

(From THE SOUTHERN CHEYENNES, by Donald J. Berthrong. Copyright 1963 by the University of Oklahoma Press.)

CONCEPT:

The Cheyenne established an extended Kinship System with prescribed behavior patterns.

PRESENTATION:

The best explanation of the Kinship System is found in *The Southern Cheyenne* by Donald J. Berthrong. Among the Southern Cheyenne, the husband, wife, and their children formed the primary or elementary family, normally living and eating together in a single tipi. The elementary family possessed the strongest kinship ties and was responsible for the transmission of tribal heritage. The extended family or household consisted of the wife's parents, grandparents, her married sisters and their children, and unmarried brothers. Occupying several tipis and camping together, the extended family was the primary economic unit within the Cheyenne Tribe and was well adapted to the hunting, nomadic life on the Plains. The extended family contained several hunters and enough women to dress the hides and preserve the meat during the more bountiful hunting season.

Relationships of all persons allied by blood or marriage were well understood by the Cheyennes. These relationships also controlled the mode of behavior between all relatives to prevent conflict. Based upon generations within the circle of kindred individuals, fathers-in-law were classified with the grandfather, the mothers-in-law with the grandmother, and children-in-law with the grandchildren. Children of brothers became 'sons' and 'daughters,' the children of sisters became 'nephews,' and 'nieces' became 'grandchildren.'

Group of Cheyenne Woman. Photograph courtesy of the National Anthropological Archives Collection at the Cheyenne-Arapaho Museum, Canton, Oklahoma

A married man classified his wife's brothers and sisters in the same category as his brothers and sisters but the husband of his wife's sister became his 'brother' and the wife of his wife's brother became his 'sister.'

The kinship system established proper behavior patterns for the Cheyennes. Parents, of course, were responsible for the training and welfare of their children, the father caring for the education of the sons and the mother caring for the daughters. In general the same relationship existed between 'parents' and 'sons' and 'daughters' but on a more limited basis because of separate family residences.

Between brothers in the immediate family, bonds of affection and responsibility were great. An older brother looked after his young brother, and the latter was expected to accept the former's advice. There was no formality between brothers, and they often engaged in gentle teasing. Sisters grew up closely, sharing their duties and helping each other at all times. This early harmony was often important because frequently they remained together during their entire lives, holding their possessions in common and sharing the same husband. An older sister cared for a younger brother, but conversely an older brother paid little attention to his sister's life. Yet the older brother was required to respect his sister, was interested in her welfare, and often determined her marriage. Since cousins were 'brothers' and 'sisters' in the Cheyenne kinship system, mutual attitudes and behavior varied according to closeness of blood or marriage ties. Men marrying sisters called each other 'brother' and had common responsibilities within the household and toward each other's children. Avoidance of conflict was necessary within these relationships, but distant 'brothers' and 'sisters-in-law' could quarrel and disagree because immediate family affections were not jeopardized.

It was expected among the Cheyennes that a man's sister be vitally interested in his children. In the case of a female child, the aunt often named the child and aided in her rearing, teaching the girl how to conduct herself with young men. The attitudes of the mother's brother were very similar, and he felt great affection for his nephews and nieces, looking after them out of his respect for his sister. The relationship between the nephew and the uncle, however, was closer. The uncle had ceremonial duties toward his nephew, such as supervising the youth's search for his vision or discussing the youth's violations of tribal customs. In common with most societies, grandparents were permitted to demonstrate great affection and even spoil their children's offspring. Grandchildren looked up to their grandparents. From the grandfather the grandson learned the tribal myths and ritual observances, and the grandmother aided in the domestic training of her granddaughter.

Relationship between spouses of brothers and sisters reflect both conflict and mutual cooperation. Among primitive people, joking relationships or licensed familiarity existed between potential wives and husbands. Certain liberties were permitted between a man and his brother's wife and between a man and his wife's sister, both of whom might become his wife through levirate or sororate. Brothers-inlaw respected each other's character and reputation. When together, they were expected to joke, 'roughly' play tricks, call each other uncomplimentary names in good spirit and without anger, and exchange presents. If one of the brothers-in-law failed to fulfill his duties and obligations, sisters-in-law responded.

The Cheyenne system of social behavior was based upon respect relationships and joking relationships, which represent opposite modes of conduct. Basically they represent 'alternate ways of adjusting social conflicts' arising within immediate or extended family relationship. Of the two, respect relationships were the more fundamental because they involved the elementary family and parents by marriage. Since parents were responsible for transmission of tribal heritage, authority was vested in the parents, who enjoyed the obedience and respect of their children. The respect relationship was illustrated when brothers and sisters protected each other's interests. When conflicts were probable, as between the mother-in-law and son-in-law, avoidance and respect combined to assure harmony within the camp. Since sexual differentiation was not a factor between the father-in-law and son-in-law and because economic and marital co-operation was often necessary, there was respect, but avoidance was not feasible. Since close social contact was usually absent between the daughter-in-law and her parents by marriage, respect dominated their relationship. Of an older generation, the wife's father-in-law was respected but not avoided, and the mother-in-law's interest in grandchildren required free and respectful exchanges.

Joking relations was the means of preventing hostilities within the Cheyenne camp. Thrown into continuous contact, brothers-in-law and sisters-in-law inevitably clashed. Still, close collaboration was essential among the relatives by marriage. Thus obligatory pranks, jests, satiric exchanges, and sexual play served to 'organize hostility in socially desirable ways' since respect could not totally eradicate conflicts.

In summary, respect relationships dominated where there was a possibility of conflict and a social necessity to prevent it. Mild relations obtained where conflict was probable but no strong reason was present to prevent it. Avoidance relationship controlled the Cheyennes' behavior where it was absolutely necessary to minimize hostility and where there was a difference in generations. Obligatory joking relationships were required where conflicts were inevitable and where harmony was essential but no differences in generation were involved.

APPLICATION:

Activities:

1. Individual class members assume a particular role within the extended family. Role-play for one week in the classroom those family roles according to Cheyenne customs. (Sister-in-law, brother, father-in-law, grandmother, aunt, uncle, etc.)

2. At the end of the week, discuss the effectiveness of the customs. Did the joking relationship and the respect relationship eliminate conflicts?

Personalization:

Describe your family kinship system. If it is an extended family, describe the extension as well as the elementary family. Use a family tree diagram for convenience.

EVALUATION:

List the advantages and disadvantages in your opinion of having an extended family.

RESOURCES:

Berthrong, Donald J. *The Southern Cheyennes*, Norman: University of Oklahoma Press (1963)

THE UNKNOWN

The next four Concepts include both the Arapaho and Cheyenne Cultures.

CONCEPT:

The Arapaho and Cheyenne Indians interpreted the unknown in special ways.

PRESENTATION:

A total eclipse of the sun predicted an event that would affect all the people unfavorably, such as an epidemic of sickness. Sherman Sage reports in the *Bureau of American Ethnology* :

> Formerly, in very old times, when someone announced that it looked as though the sun and the moon were exchanging places, the Arapaho men took their arrows and stood outside the tipis waiting for the sun to turn reddish. That occurred just as the sun and the moon only met and did not exchange places. But if they exchanged places, it meant sickness was coming to the tribe and all the men then shot their arrows directly at the eclipse. All the other Indians during this time sat in their tipis, singing and making fumes by burning cedar.

Ann Wolf had been told by her grandmother of an eclipse of the sun that occurred when the Arapaho first settled in Wyoming. 'The sun disappeared entirely,' her grandmother said. 'It was dark like dusk. They could hardly see anything. They wondered what would happen if the sun would be gone forever. Old men wondered how they would get buffalo then. But in a few hours the sun was back again. My grandmother also told me that when I was two years old, we had a partial eclipse. The people were frightened. Some went to ask a White man if he thought the sun would stay away always now. He told them not to worry; it would come back. And it did come back.' Ann Wolf had never heard the old people discuss an eclipse of the moon.

A comet was thought to be a star with a tail. The three stars in linear position in Orion were thought to be 'three buffaloes in a row.' Dawn was near when they were in the west.

Sage said no significance was attached to northern lights; according to several other informants, they predicted a storm. Ann Wolf had been told by her grandmother that they threatened sickness. The grandmother had told Ann's mother to burn sweet-smelling grass (neyaa'hu) and the turnipshaped roots (niada') day and night until the lights no longer appeared. This, she said, would keep away sickness. Other informants said that formerly men shot with guns at the northern lights to prevent sickness from overtaking them. 'Even today, when I see the lights, I fear sickness, like colds, will come on us and on the Whites, and I burn sweet-smelling grass and roots. This custom comes from way back. I don't know what causes the lights.' Southern informants believe that 'way up north, land was burning and that this caused them.' One informant said they were sun rays reflected from icebergs.

APPLICATION:

Activities:

1. Create a situation in your class that has an element of uncertainty and which is not ordinary or expected. For example: Announce that you have just learned that three unnamed students in your class are being suspended for cheating, etc. Give students an opportunity to react before announcing that this is not true. Record class reaction.

2. With the teacher's assistance brainstorm on 'Some interesting ways people have historically reacted to the Unknown.' Example: Orson Wells description of the Invasion of Marsmen, witchhunts among colonists, Biblical times, UFO's. Look for evidence in literature, art, music, movies, etc. ("Star Wars," "Close Encounters of the Third Kind").

3. Study ways the Arapaho and Cheyenne reacted to the unknown.

4. What are some contemporary ways people deal with the unknown? Discuss rumors, panic, fantasy, etc.

5. Identify some of the emotions associated with the unknown. (Worry, anxiety, etc.)

6. Investigate how the unknown and/or attempts to deal with the unknown are used in fiction.

Personalization:

Write your own story based on a personal experience in which you dealt with an unknown.

EVALUATION:

Many cultures seem to be more comfortable if they can create an explanation for the unknown. Write your explanation about the greatest unknown of all, death.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life And Its Cultural Background." *U.S. Bureau of American Ethnology*. (Smithsonian Institution) Bulletin 148 (1952)

OBSERVATION OF NATURE

CONCEPT:

The Arapaho and Cheyenne Indians got information from close observation of nature.

PRESENTATION:

Mallery recorded the following information which he obtained from the Southern Cheyenne, Bobtail and Big Horse, and the Southern Arapaho, Little Raven and Left Hand, in 1880:

A party of Indians going on the war-path leave camp, announcing their project to the remaining individuals and informing neighboring friends by sending runners. A party is not systematically organized until several days away from its headquarters, unless circumstances should require immediate action. The pipe-bearers are appointed who precede the party while on the march, carrying the pipes, and no one is allowed to cross ahead of these individuals or to join the party by riding up before the head of the column, as it would endanger the success of the expedition. All new arrivals fall in from either side or the rear. Upon coming in sight of any elevations of land likely to afford a good view of the surrounding country the warriors come to a halt. The scouts, who have already been selected, advance just before daybreak to within a moderate distance of the elevation to ascertain if any of the enemy has preceded them. This is only discovered by carefully watching the summit to see if any objects are in motion; if not, the flight of birds is observed, and if any should alight upon the hill or butte it would indicate the absence of anything that might ordinarily scare them away. Should a large bird, as a raven, crow, or eagle, fly toward the hilltop and make a sudden swerve to either side and disappear, it would indicate the presence of something sufficient to require further examination. When it is learned that there is reason to suspect an enemy, the scout, who has all the time been closely watched by the party in the rear, makes a signal for them to lie still, signifying danger or caution. It is made by grasping the blanket with the right hand and waving it earthward from a position in front of and as high as the shoulder. This is nearly the same as civilized Americans use the hand for a similar purpose in battle or hunting to direct the 'lie quiet.'

Should the hill, however, be clear of any one, the Indian will ascend slowly and under cover as much as possible, and gain a view of the country. If there is no one to be seen, the blanket is grasped and waved horizontally from right to left and back again repeatedly, showing a clear surface. If the enemy is discovered, the scout will give the alarm by running down the hill, upon a side visible to the watchers, in a zigzag manner, which communicates the state of affairs.

Should any expedition or advance be attempted at night, the same signals as are made with the blanket are made with a firebrand, which is constructed of a bunch of grass tied to a short pole...

A hunting party in advancing takes the same precautions as a war party, so as not to be surprised by an enemy. If a scout ascends a prominent elevation and discovers no game, the blanket is grasped and waved horizontally from side to side at the height of the shoulders or head; and if game is discovered the Indian rides back and forth (from left to right) a short distance so that the distant observers can view the maneuver. If a large herd of buffalo is found, the extent traveled over in going to and fro increases in proportion to the size of the herd. A quicker gait is traveled when the herd is very large, or haste on the part of the hunters is desired.

APPLICATION:

Activities:

1. List as many ways as possible in which we get information today. Example: radio, newspapers, T.V., telephone, etc.
2. Interview an elderly Indian or non-Indian person asking the following questions to determine ways they get information from nature.
    a. What is a turtle dove telling you if it flies as if it is crippled?
    b. What do some animals tell you if they act restless?
    c. Does a ring around the moon convey any message to you? How about a red sunset? a red sunrise?
    d. Can you think of any other information you get from observing animals or plants?
3. Give a report on ways the Arapaho and Cheyenne Indians obtained information.
4. Observe and record for one week sources of non-verbal information which you discover. Specialize in certain areas such as information from nature, non-verbal people clues, etc.

Examples:

Source of Information	My Interpretation	Accuracy of my Interpretation
1. Heard a strange noise last night	1. Burglar	1. Nothing missing
2. Teacher frowning	2. Bad mood	2. Right!
3. Geese flying North	3. Warm weather	3. Not yet

5. Discuss the degree of accuracy achieved between observation and interpretation. Compare the accuracy of this form of information gathering with the accuracy of news items. Discuss.

6. Use one of the following activities to demonstrate how difficult it is to get or give correct information:

   a. Do the 'gossip' game. (Telephone game)

   b. Using tinker toys put 5 or 6 pieces together on a table in some arrangement. Put the identical pieces, not arranged, on another table. Students should be seated one at each table with backs turned to each other. Student No. 1 tells student No. 2 how to arrange the tinker toys like his are arranged. No questions or repetitions allowed. How comparable are the final designs? How close were the interpretations of directions?

7. Write a short story based on misinformation.

Personalization:

Have students write of an experience which resulted from wrong or misinterpreted information.

EVALUATION:

Determine to observe more closely your immediate environment and notice at least one new thing each day for a week through your observations.

RESOURCES:

Hilger, Sister M. Inez. "Arapaho Child Life and Its Cultural Background." *U.S. Bureau of American Ethnology*. (Smithsonian Institution) Bulletin 148 (1952)

FARMING

CONCEPT:

Farming large acres of land presented cultural problems for the Cheyenne and Arapaho Indians.

PRESENTATION:

Throughout American history, the Cheyenne and Arapaho have been subjected to difficult changes. First of all, they were expected to live on individual allotments instead of being allowed to roam freely. Secondly, their individual allotments were supposed to be farmed. Thirdly, the earth which had always provided for them would be destroyed through plowing large acres of land. Although the government expected the Indians to farm their land, provisions for training and technical assistance in this area were very limited. In fact, these once great hunters of the plains were now forced to accept a new way of life unaccustomed to their own. Not only was this idea hard to accept but tools and seeds were hard to find. Frustration was the result. The land which the Indians viewed as Mother Earth, from which all good things grew, was to be cut into and torn apart. This procedure was looked upon as harmful and a desecration to the Mother Earth.

APPLICATION:

Activities:

1. Buckle Game. The only materials needed will be 3 to 5 buckles or paperclips. Divide into 3 to 5 equal groups. Each group will be competing against each other. Have each group stand in a single line and give a buckle or paperclip to the first one in each line. The object is to pass the item from front to back of line and be first to do so. Once students start to pass the item tell them to stop; then inform them of a rule you forgot to tell them, such as, each person has to pass the item with the left rather than the right hand. Start and stop them again by inserting another rule that each student must whistle when passing the buckle or paperclip. Repeat this pattern until frustration takes place. When this happens, stop the game and have students question why the game isn't working. After deciding on rules beforehand, complete the game

2. Examine problems which arose in the game that were similar to the farming problems of the Indians. (Ex. all rules were not explained before hand, changes were made without notice, and there was no input from the individual on the rules.) List similarities.

3. If available view the film 'Foundations of Justice— Sunshine Valley' (See Resources). This film presents problems arising in ownership from different points of view.

Personalization:

Write down what you value most out of all your possessions. Then ask youself what it would mean if it were taken away. Would it change your life in an important way? Would it make any difference if what was taken could not be replaced? How would you feel if a cultural tradition were outlawed?

EVALUATION:

Under what circumstances would you change what you believe, how you live, and what you do? Had you been a Cheyenne or an Arapaho would you have tried to 'play the game?' Write a short paragraph beginning with 'Had I been a Cheyenne or Arapaho Indian when the Government allotted land to farm, I would have...'

RESOURCES:

Filmstrip: Sunshine Valley. Available from the Charles E. Merrill Publishing Company, Columbus, Ohio 43216

ALLOTMENT

CONCEPT:

The Cheyenne and Arapaho Indians viewed land, water and air as communal property, making the allotment of land hard for them to accept.

PRESENTATION:

The Cheyenne and Arapaho reservation in 1869 contained 4,294,459 acres. Presently, their land holdings include 109,194 acres of checkerboard 'allotments generally in the eastern half of their original reservation and in the valleys of the Washita, the Canadian, or the North Canadian.' (See 1892 map of Cheyenne and Arapaho Reservation.) Land, which was viewed as communal property by Indians, was not subjected to a new interpretation. The Allotment Act of 1887 represented values that were different from the traditional Indian values. This act, affecting many Indian tribes, was damaging to the Indians' welfare. The main difference in belief was based on the Indians' attachment to the earth and their feelings toward the land and its relationship to their culture. Historically, the Indians held land for use by all people. This belief was challenged when the government divided their commonly owned land into individual lots, selling the surplus land to non-Indian individuals.

Cantonment at Canton, Oklahoma. Present home of the Cheyenne-Arapaho Museum. Photograph courtesy of National Anthropological Collection of Cheyenne-Arapaho Museum, Canton, Oklahoma

APPLICATION:

Activities:

1. Draw a large circle on the classroom floor either with chalk or masking tape. Once circle is drawn roam freely inside it. How do you feel about it? Next divide the circle into two equal parts dividing people equally on one side or the other. Again roam freely within your half of the circle. Then divide the circle into smaller and smaller portions until people can no longer move. Questions now arise. For example, how does the gradual restriction of movement feel? Was roaming freely better than being restricted in movement?

2. As a follow-up to the circle exercise, suppose your personal desk or locker was no longer your own but was to shared with all members of your class. Would this create a problem in ownership? Can this adjustment in ownership be similar to that of the Indians own adjustment? (communal to individual).

3. Take a map of the county or country, make up your own tract of land and divide it into individual units. Each student can pick his/her individual lot or a lottery system can be worked out. Once you have obtained your land, questions can now be asked. What would you do with your land? (Lease, sell, farm, etc.). How would you accomplish this task?

Personalization:
Think about the following idea: If tonight, when I go home I am restricted or allowed only to have use of the living room, how will this affect me and my life style? When changes affect customs or beliefs is adjustment harder? This idea can be carried further by interviewing your family on the same subject.

EVALUATION:

As a result of your experiences in the previous exercise, list the predictable effects on the Cheyenne and Arapaho Indians as they were forced to live in contradiction to their beliefs about property.

RESOURCES:

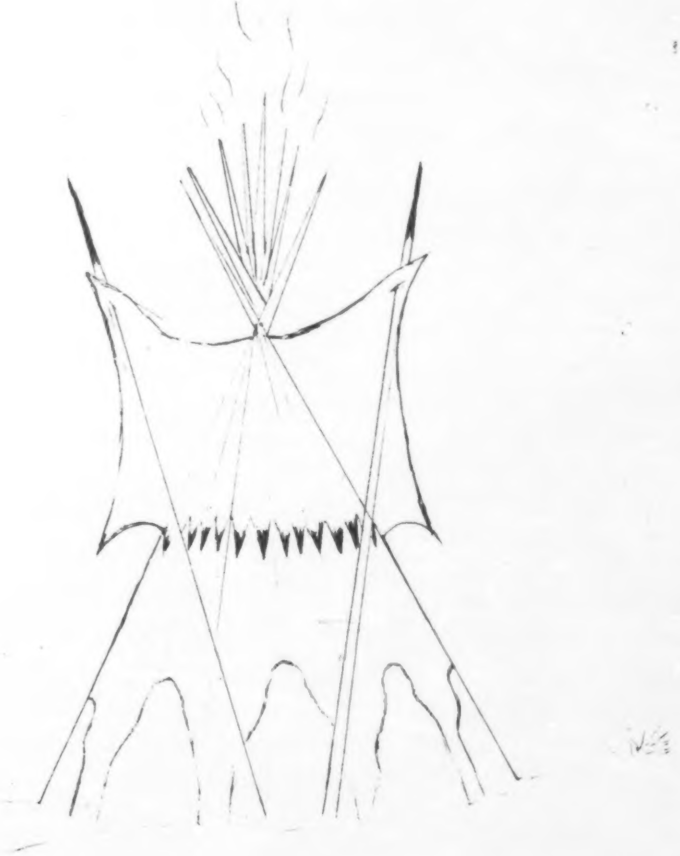
(See general information, Section II, pp. 12-22.)

A CHEYENNE UNIT

The Culture Through Concepts Guide embraces the idea that culture can be taught through small, individual concepts, packets which could be used in coordination with other subject matter areas or extended into larger self-contained units. The unit which follows is an example of a self contained unit which in essence could be thought of as a combination of several concept lesson plans.

A SIXTH GRADE SOCIAL STUDIE UNIT ON THE CHEYENNE INDIANS

by Mary Peters



by Jack Williams

Mary Peters, a sixth grade teacher in the Seiling, Oklahoma Public School System, developed and taught a complete social studies unit on the Cheyenne Indians.

The following pages will show how Mary stimulated student interest, involved Indian parents as resource persons, developed and taught the unit, and ultimately how her students responded to the units.

MARY STIMULATED AND HEIGHTENED STUDENT INTEREST BY STARTING THE UNIT TWO WEEKS BEFORE CHRISTMAS.

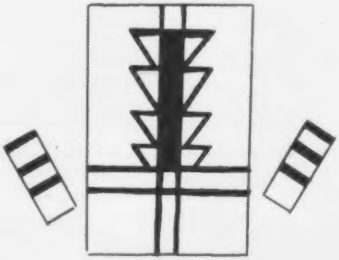
Starting the unit immediately prior to Christmas afforded an opportunity to decorate the Christmas tree around the unit theme. Each student constructed a small three inch God's eye to hang on the tree.

Earlier Mary had prepared salt dough Indian figurines for tree decorations. The salt dough was made by mixing two cups of flour with one cup each of salt and water. Using a gingerbread boy mold and imaginative shaping the teacher was able to construct boy and girl figurines on which she affixed braids, feathers and headbands as needed. With tempera paint the students provided final touches to the figurines and hung them on the tree along with the God's eyes and hand made tipis which had been made earlier.

One week before Christmas each student was provided with two dowel sticks 24 inches long. Using their own choice of colored yarn, which they provided, the students made large God's eyes as gifts for friends and relatives.

To further create an atmosphere for the Cheyenne Indian cultural unit, Mary and the students provided wall decorations which were placed in the room and on the walls of the ramp leading from the main building into the fourth, fifth and sixth grade area.

The wall decorations were made by sketching, on butcher paper, pictures which had been blown up with an overhead projector. These pictures, appropriately colored or painted, comprised some of the following Indian reminders: three tipis constructed out of brown paper, each 7′ x 9′ in size and decorated with Indian designs; a Plains Indian riding on a spotted pony; a war dance; an Indian using sign language; Plains Indians living in a sod house; an Indian lady painting corn; a coyote howling by a tipi; a buffalo head mask and Indian weapons. As Indian parents visited the school they were pleased to see the entry wearing a banner entitled 'Cheyenne Country.'



A Cheyenne Design

TAKING ADVANTAGE OF THE CULTURAL ATMOSPHERE THAT HAD BEEN CREATED MARY STRATEGICALLY PLACED CHEYENNE VOCABULARY WORDS AROUND THE ROOM AND PROVIDED EACH STUDENT WITH THE FOLLOWING VOCABULARY LIST.

Dancer by Jack Williams

Names of the Cheyenne Months:

Listed below are the names of the Cheyenne moons or months, with their respective meanings. Some of the months were given a different name by Big Knife and Wolf Chief:

	Wolf Chief	Big Knife
January	Ŏk sēy ē shĭ hĭs, Hoop—and stick game Moon	Kā w̆ hk tsī ūt sī
February	Mă k ŏ k sēy ĭ shi, Big Hoop—stick game Moon	Māh kō hk tsī ūt sī
March	Pŭn ŭ mă ḗs sĭ nĭ, Light snow and moon	P ō ō tăn ḗ ishī -March — meaning buffalo-and-horses-begin-to-fill-out-moon moon
April	Māt sī ŏ́ mĭ īsh ĭ — Spring Moon	Māhk ē ō mē shĭ
May June	No name for May/June but is referred to as the time when the horses get fat.'	Ōăssi ŏ́ wāh́ tŭt —May Moon — June, July, August, Moons are just summer; green grass is up, hot weather comes
July	Hīvĭ ŭts ī́ ĭ shĭ, Moon when the buffalo bulls are rutting	
August	The Cheyennes have no name for August; but it is referred to 'as the time when the cherries are ripe.'	
September	Tō nṓ ish ĭ Cool Moon	Wāh́ k ă nŭn ē ĕshi
October	Sē ĭn ĕ, Moon when the water freezes on the edge of the streams	Hĭ́s sĭ kē vĭn hĭs
November	Hīḱ ŏ mĭn ĭ, Freezing moon	Hē rōn ĭn híst; Ice forming on edges of River
December	Māk hik ŏ mĭn ĭ — Big freezing Moon	Māhk hē kōn ĭm ĭ́. Big hard face — Strong cold

Other Cheyenne Words	English Equivalents
Ni loneseue-he?	What's your name?
Ma heo´o´	God
matana	milk
hese	fly
ho´ho	bracelet
boyse	cat
po´h ki sonu	kitten
vé hō	whiteman
makeo o	house
hump´stol	sit down
hemp ses	come eat
ă ho	thank you
hova	animal
me´eskwoto	baby
meko	head
hotan	dog
minniegis	doll

The students very much enjoyed using the descriptive Cheyenne words and, as a result, began to get a feel for the Cheyenne culture. They learned that the Cheyenne language is actually a composite of several dialects and languages and that present day Cheyennes tend to shorten the words spoken by elderly Indians.

THE TEACHER, MARY PETERS, OBTAINED INFORMATION FOR HER UNIT ON THE CHEYENNE INDIANS FROM ASSORTED SOURCES AND RESOURCE PERSONS.

Perhaps the main resources of information and materials were Mary's own sixth grade students. As excitement for the unit grew, several of the Indian boys, who previously had been passive when called upon, began to respond and to bring to class leather goods and beadwork which had been made in their homes. One Indian girl, who was new to the school and accordingly had been quite insecure, got her grandmother interested in what was occurring in the class. Together, they supplied numerous books on the Cheyenne Indians along with many pieces of beadwork. One Indian student brought to class a taped Indian dance and taught the dance steps to the class. Indian parents and grandparents, who viewed the wall displays, also contributed Indian artwork, moccasins, and other materials for display.

From taped interviews with knowledgable, elderly Cheyenne Indians, which were conducted by Mary and others, the teacher gained many insights into early Cheyenne history, customs and traditions.

David Fanman, an elderly Cheyenne Indian living at Canton, Oklahoma supplied the following information on the history, ways, and dress of the early Cheyenne Indians.

Dancer by Jack Williams

Early Cheyenne History

The Cheyennes are one of the westernmost tribes of the great Algonquian family. At first the Cheyennes were agricultural but as they were pushed across the plains, out of necessity, they became hunters.

The Cheyennes today are settled into two divisions: the Northern Cheyennes in Montana and the Southern Cheyennes in Oklahoma. There were no differences in the Northern or Southern Cheyenne. They chose the region in which to reside. Relatives travel back and forth from Oklahoma to Montana to visit families.

The Cheyennes started their migration from Wisconsin.

The Cheyennes' first homes were dugouts. As the Cheyennes traveled they found themselves in a new country, rough, and strange. Small animals with long ears, rabbits, were seen and killed for food. Warm clothes were made from the rabbit skins.

The Cheyennes were driven westward till they reached the Missouri River. The Indians were poorly equipped with weapons and were unable to capture large animals. Their flesh food consisted largely of small animals — such as water fowl. When the birds came in the spring and built their nests, the people gathered great quantities of eggs for food.

Soon after the Cheyennes reached the flat country, they came in possession of firearms. Theses were obtained through traders from the Hudson Bay.

The Cheyennes worked their way out to the plains near the Black Hills. This is where the Cheyennes first met the Arapahoes. The plains had an abundance of buffalo thus supplying all the food they needed.

In the last of the eighteenth and in the early part of the nineteenth century, camps of the Cheyennes were found over a wide territory extending from west of the Black Hills to the Missouri River on the east, and from the Little Missouri River toward its mouth, south at least as far as the Arkansas River.

In 1832, the first Cheyenne delegation visited Washington.

Some of the first white men that the Cheyenne were to come in contact with are believed to have been the French. Then the Spanish traders soon came. One of the early Frenchmen among the Cheyennes was Jean Baptiste Trudeau.

Buffalo

When the Cheyennes first found the buffalo they had no knowledge of how to dress hides. The Sioux on the east side of the Missouri showed them how to cut hides in two, dress them, and sew them together. Later the Kiowas and Comanches taught the Cheyennes how to dress the buffalo hides in one piece.

Old-Time Ways

The best time to kill buffalo, the old men say, was in the winter, in the deep snow. They used to make snowshoes which supported the men while the buffalo sank deep in the snow. The Indian people could run up close beside the buffalo and kill them with their lances. The meat was carried back to camp by dog travois.

The first flint and steel is said to have been obtained from Mexicans.

In those ancient times, when the people moved, they carried on their backs all their possessions, including the smallest children and their food. This was before they had dogs to help them. In the old-time, dresses had bare shoulders so carrying heavy loads must have been hard.

An old Indian by the name of Strong Left Hand was told that when dogs were first seen they were wild on the prairie and were of different colors. The people would leave meat out for these wild dogs. The dogs would come to eat. In that way, they began to grow tame. The dogs became a big help in their moving. A large dog was valuable. Hotam means a full-grown dog. The dogs were a great help to the women in gathering wood. Some women had ten or twelve dogs.

Dress

In the very early times, the women's dresses were made of buffalo skin or tanned deerskin. These dresses of deerskin reached down about halfway from the knee to the ankle. Midway between the waist belt and the border of the dress there was a flounce about four inches wide. These dresses were ornamented with porcupine quills and beads.

The first belts were of parfleche tied together with tanned strings. Beads, that the Cheyennes had obtained, were sewed on.

The early moccasins were made of a simple piece of deerskin sewed on over deerskin.

Hair

Before the nineteenth century the men wore no scalp-lock, but often wore the hair behind stuck together with pine gum in several or a dozen little strings, hanging down the back. This continued beyond 1815.

The Cheyennes were noted for their very long hair. Red Eagle, who lived on the Northern Cheyenne Reservation, wore his side-braids doubled up twice, yet they reached below his waist; when sitting, a foot or more of his scalp-lock rested on the ground.

Many styles of braids were worn by both the men and women. Among Indians, as among white people, the fashions changed.
Interview with David Fanman, Cheyenne, Canton, Oklahoma

Cheyenne Dress

THE FOLLOWING ADDITIONAL INFORMATION HELPED STUDENTS BETTER UNDERSTAND THE CHEYENNE INDIAN. THE SOURCES FROM WHICH THE INFORMATION CAME WILL BE APPROPRIATELY IDENTIFIED IN THE FOLLOWING INTERVIEWS.

An explanation of why the dog was so highly esteemed by the Cheyenne Indians is beautifully related by Birdie Burns, Cheyenne woman, taken from taped interviews of 11/1/67 and 5/27/68.

The Dog — The Friend of the Cheyenne

In very early times the Cheyennes didn't have horses. When they first came across that sea, they walked. They had big dogs. Maybe they were big Siberian huskies. They had some dogs like that. I know what they looked like. They were kind of cross-bred with wolves, but they were not just like wolves. Some of them got real big and some were not so big. Maybe those dogs that were real big were the ones they used to put their poles (travois) on and their camping outfit. The dogs would just be in bunches to themselves, but they knew where the people were going. The people were walking on foot and these dogs would be somewhere in a big group following. They didn't follow right behind them; they were to themselves. But they knew where the people were going.

The dogs were trained to follow the crowd. And then when they came to a place where they were going to camp, maybe for the night, the women, who did all the work of putting up the tipis, were the ones who said where they were going to camp. They stood there waiting for the dogs. When the dogs caught up with them, the dogs kind of waited and looked around to see where their masters were. Then these women began to holler. They began to holler for their dogs. And each dog knew his master's voice. This dog just went right to where his master was. They didn't have names like we name our dogs now. They just had a call they used to call their dogs. It's kind of like a chant and I wouldn't know how to translate it. But that's how they called their dogs, and each dog came to his master.

Ordinarily, Cheyennes did not give their dogs names. They just called a dog by the way he looked. Like we had a white dog with a black spot around his eye. That was just the way my folks called him. And we had a shaggy dog, and we just called him 'Shaggy Dog' in Cheyenne. And if a dog didn't have a tail, they'd just call him 'Bobtail.'

Anyway, they used to travel with these dogs. My grandma told me sometimes the load was so heavy for these dogs that they just started panting. I guess they could just barely pull their loads. I imagine they used their dogs for carrying loads even after they got horses.

When I was little they used the dogs for watchdogs and for hunting. Their dogs were always trained. They weren't like these dogs today that people just raise and then forget. They used to care for their dogs and they had food for them. Maybe they killed a buffalo and they saved the dog something. They'd say, 'He's going to eat when hard times come. I'll dry this for that dog.' They didn't forget their dogs. They used to have special little houses for dogs, or else they would make a little tipi. I remember there used to be a lot of old ladies that would be taking care of their grandchildren and dogs. You know how children like dogs. These old ladies would fix these dog houses. They would get this bluestem grass. They put up (a frame of) willows first and then they fixed the dog house with this bluestem grass. It was kind of like thse Wichita huts. It would shed water. They used to fix many dog houses like that. And they make another kind with a willow framework, like a little sweat lodge. This kind was covered with canvas.

Indians really believe in dogs. They say, 'Dogs are your best friends.' Dogs will tell you if anything is coming and let you know if somebody is around. They will protect you some way. That was their belief.

Birdie Burns, Cheyenne, 1967-68.

The importance of dogs in the early days, to the Cheyennes and many other Indian tribes, was not limited only to their value as it related to hunting, pulling loads, or providing protection. It should be pointed out that the Cheyennes along with many other Indian tribes and other people of the world valued dogs as food animals as well as for their other qualities. The white people who knew the Indians best, learned to love Indian foods, including dog, and were almost unanimous in reporting that young dog, properly cooked, was a delicious food and surpassed almost every other meat except buffalo in flavor. (Unpublished book: The Cheyenne and Arapaho Tribes of Oklahoma, Julia A. Jordan, Concho, Oklahoma, 1973).

The Cheyenne and The Horse

> When the Spaniards came here they thought they discovered this country. They were claiming it. They were riding horses and that's where the horses came from. The Indians got horses from the Spaniards some way—maybe traded for them. These Spaniards trained the Indians in (handling) horses, and the Indians got to be expert riders. They chased buffalo with horses.
>
> Before they got horses they used to travel on foot, with packs. But when they got horses they used pack horses and travois pulled by horses.
>
> Jim White Plume, Gros Ventre, 4—8—73.

Horses dramatically improved the quality of life for the wandering, hunting tribes such as the Arapaho and Cheyenne. Tipi poles became larger making it possible to have larger tipis and more furnishings.

Horses became the symbol of wealth and success. As early as 1806 the Cheyennes were reported as having 20 or 30 horses per family. In the friendly rivalry between tribes, people used to boast of horses they owned. After the Cheyennes were settled on their reservation in Indian Territory one Cheyenne woman was noted for owning over five hundred horses. Birdie Burns tells how this became a matter of pride to the tribe.

> My mother's grandmother, Wildcat Woman, had five hundred head of horses roaming just over the other side of that hill (near Clinton). She had so many horses my father was forced to stay right around them, to help take care of them.
>
> My great-grandmother and a Northern Cheyenne man were two Cheyennes known to have a lot of horses. When these Northern Cheyennes first came over here, they used to try to beat one another with what they had done. Maybe they had a man up there who had killed so many buffalo. And someone from here would say, 'Well, we got a man that killed just as many.'
>
> And they would say, 'We have a brave man who maybe wrestled a bear over there.' And one would say, 'Well, we got one that did the same thing here.' Just like that.
>
> Then one Northern Cheyenne man said, 'Here's where we're going to beat you. We got a man over there that got 400 head of horses.' This Southern man laughed. He said, 'No, we still beat you. This Wildcat Woman over here has got 500 head of horses. They're right there!'
>
> So the Southern Cheyennes beat the Northern Cheyennes with my great-grandmother's 500 head of horses.
>
> And anybody that wanted a horse, they'd make moccassins for her first grandchild. That was my brother that was ten years older than me. She'd say, 'Go and get your rope.' That was the Cheyenne way. If you love your child, and if anybody gives him something, you try to give them something better.
>
> And another woman went and prepared a dog and brought it to my grandmother and said, 'I brought this dog for your grandson.' She said, 'That's good.' She put it down and then she said, 'Go back and get your rope.' And she'd give horses. That was the Cheyenne way.
>
> Birdie Burns, Cheyenne, 11—2—67.

Some of the horses were carefully selected for their courage, speed, and intelligence, and trained to run buffalo or carry their riders in battle. Buffalo running was fast and dangerous. A good horse was not afraid of large animals and was quick enough to jump out of the way of a wounded, charging buffalo.

Horses were given away for many reasons and on many occasions. For example, horses were given away when a boy killed his first animal, or when a girl finished beading her first moccasins. They were exchanged between families of a man and woman who were being married. (Unpublished book: The Cheyenne and Arapaho Tribes of Oklahoma, Julia A. Jordan, Concho, Oklahoma, 1973.)

The Cheyenne and Their Family

From an historic standpoint the Cheyenne kinship structure has several distinguishing features which may be generally summarized as follows:

1. The Cheyennes tend to draw as few distinctions as possible between relatives. They frequently think of the tribe as one large family and otherwise attempt to extend the concept of the family as broadly as possible.
2. Kindred of both parents are equally important to an individual. All kin of an individual's own generation are 'brother' and 'sister.'
3. 'Sons' and 'daughters,' 'nephews' and 'nieces' are considered of the same kindred. However, the children of brothers become 'sons' and 'daughters' while the children of sisters become 'nephews' and 'nieces.'
4. The offspring of sons, daughters, nephews, and nieces become 'grandchildren.'

The Cheyenne kinship structure along with the culture's traditional emphasis on female chastity and its sanctions against incest tended to affect relationships in some of the following ways:

1. Although brothers and sisters could play together as small children their relationship became more formal and restrained with puberty. There could be no physical contact or joking between brother and sister nor obscenities uttered in each other's presence.
2. A man could never be alone with his mother-in-law and in fact was never to speak directly to her or in any way become familiar with her. One Cheyenne young man relates times when he acted as a message conveyor between his maternal grandmother and father even though they were riding together in an automobile.
3. A father's sister and a mother's brother tended to have a close relationship with their nieces and nephews. For example, the father's sister may name a niece, and aid in her rearing by teaching the girl how to conduct herself with young men. The uncle frequently had ceremonial duties toward his nephew.
4. Relationships between brothers-in-law and sister-in-laws tended to be more free and easy and less restrained than those between a brother and a sister. Bonds of affection and responsibility were strong between members of the family.

5. Cheyenne grandparents tended to be greatly admired and respected by the grandchildren. They passed on the tribal lore, myths, and values to their grandchildren. Grandmothers aided in the domestic training of granddaughters.

6. The Cheyennes had very strict ideas of proper conduct, particularly as it related to sexual relations outside of marriage, and tended to be very sensitive regarding what other members of the tribe thought of them. Young girls were frequently instructured not to exchange glances and smiles with a young man in the presence of others for fear of being thought easy and immoral. One result of this was the long, drawn out time which frequently accompanied the courting of a Cheyenne girl. Although a young man interested in a girl, may have attracted her attention by whistling at her or tugging at her robe as she went to gather wood, he eventually made his intentions known to his close kindred. If the kindred agreed to the choice, gifts were assembled and placed on a horse. In turn, the horse was led by a respected emissary to the abode of the girl's family. If the girl's family agreed to accept the offer from thc young man the gifts were unloaded and distributed among relatives. If the offer was rejected the horse with gifts was returned to the suitor's family. In case of acceptance the girl was fitted in a beautiful buckskin dress, mounted on the finest horse which in turn was led with other horses bearing gifts to the home of the suitor. At the groom's lodge, young relatives placed the bride on a blanket, and carried her to a place of honor at the rear of the lodge. After the bride-to-be is redressed in new clothes a feast is served, a simple marriage performed, and both sides contribute toward a new household. (Hoebel, Edward A. The Cheyennes: Indians of the Great Plains,) Case Studies in Cultural Anthropology, Holt, Rinehart and Winston, New York, 1960)

The Cheyenne and the Rearing of Children

Cheyenne children were highly valued by their parents and the tribe. Children were seldom spanked and punished physically. A crying baby, for example, was not scolded, slapped, or threatened but rather maybe placed in the brush, away from camp, until it had cried itself out.

Although the early years of the child's life were filled with adult-given gratifications it soon learned that such rewards came only when it internalized its frustrations. That children were to be quiet and respectful in the presence of elders was a first lesson learned. Ethel Stoneroad, a Cheyenne Indian living in Clinton, Oklahoma vividly states this principle. 'I learned from my grandpa, when I was growing up, not to go in front of him or near him unless it was necessary. We had to go someplace else to holler, we couldn't holler around there. They would not allow us to whistle or scream around the tipi, we were kind of isolated from being noisy.'

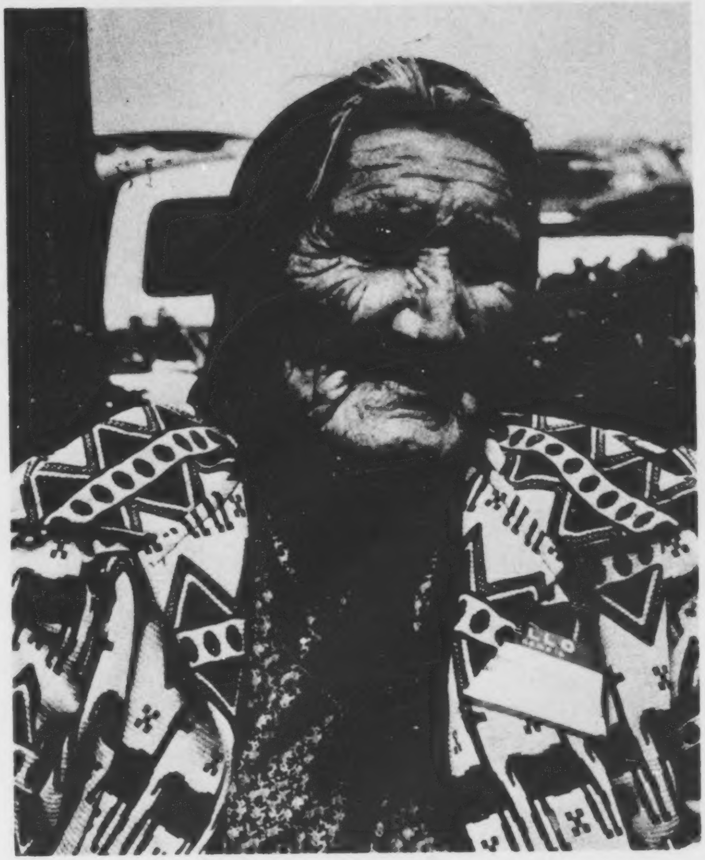
Children learned by observing their elders. This process is clearly described by Birdie Burns:

> 'My grandmother, White Horse Woman, was a Pawnee who had been captured by the Cheyennes as a baby. She was adopted by well-known people and brought up in a good family. They say she was a very beautiful girl, and she turned out to be a good girl, as well. She was always a willing worker. This is what she said of her life as a young girl:
>
> 'I knew I was a different kind of person in the Cheyenne tribe, and I wanted to learn all their ways. My mother couldn't tell me everything I wanted to know, but I found out I could learn my own self, from what I saw. So I was a willing helper. Many times I would be playing along the river with other girls and I'd see an old woman braiding a lariat — these ropes from strips of buffalo hide. I'd leave my girl friends and go over there and say to this old lady, 'Grandma, can I help you? Are your fingers getting tired?' In those days the Cheyennes were just one big family — one big body of people. All the old ladies were 'grandma' and all the old men were 'grandpa.'
>
> 'She'd say, 'Oh, yes, yes.' Then she'd show me how. I learned to make these four-braid and six-braid and eightbraid ropes. I would braid eight strands, and that would make a stout rope. I learned that way. The old lady would teach me something I didn't know, and she was always so glad.
>
> 'And when I got through helping her with her rope I'd go on again. Maybe there was another old lady scraping hides. Again I'd leave my friends and say, 'Grandma, isn't your back getting tired? Can I help you some way?' 'Oh, yes! Sure I'm tired. I'd be glad to have you help me.' She'd be so glad to give me that horn (elk horn scraping tool) that they scraped the hide with. I'd start in. Pretty soon I'd do a whole lot of it and then I'd turn it back to her. I learned that way.
>
> 'Another time as we'd play I'd see an old lady tanning hides (softening the thinned hide). She'd be sitting there working that hide back and forth in a twisted wire. And they'd be using these sickles — these things something like a knife that they cut hay or straw with. And I'd say, 'Grand ma, let me do it for a while.' 'All right, come on.' They used to be so glad to turn their work over to me. I'd sit down and do it, not knowing before how it was done, but I'd heard about it. And there I learned.

'And then maybe somebody else was smoking a hide. They would dig a hole and put this rotten wood in it, and start a little fire. They'd start burning this rotten wood. It just gave off a lot of smoke. Many times these old ladies would ask me to run out to the prairie and bring some horse manure or buffalo manure. There used to be buffalo manure all over. I'd go out there and bring her buffalo manure and she'd put it on the fire. That really gave off a good smoke. And they used to put those bare hides around there. They put up (a frame) just like a little tipi and they'd cover that with the hide and the smoke would just tan it. That's the way they tanned hides.

'And maybe another time we'd go along the river and I'd see an old lady working on willows. They used to straighten them with their teeth (probably willow sticks to use in making backrests). They'd look to see if they were crooked, and where they were, they'd straighten them up again. I did that so much during my life that that's why my teeth are so worn down. So I helped these ladies do that, and later I made many myself. And that's how I learned everything.'

Birdie Burns 1967-68



Kate Osage. Cantonment Alumni featured on WKY Special. Photograph courtesy of National Anthropological Archives Collection of Cheyenne-Arapaho Museum, Canton, Oklahoma

Recognition and rewards for performance were used generously in the rearing of children. The girl received continuous encouragement and family reward for her efforts and accomplishments. The first menstruation of a girl was a great event. She had entered womanhood and the father called the news to the entire camp. If wealthy in horses, he gave one away to signal the occasion.

At twelve or thirteen the boy went on his first real hunt. His first buffalo kill was rewarded with great public recognition. The news was called to the camp and the father announced he was giving away one of his finest horses to celebrate the achievement.

In the giving of rewards and recognition the Cheyenne attitude towards wealth was revealed. Wealth was not to be hoarded or self-consumed. Stinginess and miserliness were un-Cheyenne. The value of wealth derived from its being given away, not kept. The Cheyennes did not expect an equal return in gifts other than in marriage exchanges. Although Cheyenne children learned to become competitive in skills performed and were rewarded for such performance, it was nevertheless impressed upon them that the fruits of their rewards were to be widely shared.

The Cheyenne and Religion

Cheyenne religion not only was important to the individual but also integrated into the tribe. Nellie Johnson, a Cheyenne from Clinton, Oklahoma states this concept in her own unique way:

> You see today, Christians teach that love is what everyone should have. To take care of your loved ones and love one another. That's all Christianity but did you know that Cheyennes had that already. You are supposed to take care of your sisters and brothers no matter what, and love one another. Never quarrel, never fight, and always be good to other people even if you just have water. And when you get married, the men folk teach their sons to treat their wives good, don't ever hit them. Be good to them and provide for them, when you have children be good to them and provide for them, be good to them and love them. Don't leave your wives. Same way with the mothers. Do things for your in-laws. Always help, if you're going to live with your in-laws always help them, be good to your in-laws as well as you would to your own folks. Treat your brothers and sisters-in-law just as well as you could. They teach their children. Today when I see this Christianity and Christian love, they had it years back, the Cheyennes did. The tribe already had that. I think that is really something.
>
> (From interview with Emma Hart, Dorothy Goodblanket and Nellie Johnson, January 10, 1978, Hammond, Oklahoma)

Some authorities have labeled the system of beliefs, practices and actions, by which the Cheyennes sought to understand powers beyond those of humans as supernaturalism. In an effort to learn the causes of nature's workings, the Cheyennes personified the elements and attributed to birds, animals, and other natural objects supernatural powers which were frequently transferred through visions to man. Bertha Little Coyote, a Cheyenne from Seiling, Oklahoma talks of the Indians' close affinity to nature:

> They used to go out and pray in the springtime. They would pray and be thankful that it was that time of the year — summer, fall, winter. Spring was mysterious to them. Water coming up out of the ground. They used to sacrifice things there — like a handkerchief — and they would pray that they would get a blessing. They always asked for a blessing. They used to pray for long life. I've never heard of an Indian praying for wealth, money, or cars. Good health, long life, love, understanding. (From interview with Bertha Little Coyote, Seiling, Oklahoma, January, 1978)

The Cheyenne believed his existence depended largely on the timely arrival of some creature from nature which was dispensed to assist him as a result of his fasting and praying. These creatures became his guardian spirit and gave him some omnipotent powers such as a great raven rescuing a boy fron freezing to death, etc.

The Cheyennes primarily worshipped two principal gods — Heammawihio, the wise one above, and Ahktunowihio, the god who lived underground. Powerful spirits, they believed, lived to the east, north, west, and south. Thus, when they prayed, their pipes were pointed first to the sky, then to the earth, to the east, to the south, to the west, and to the north, asking of the great spirits to smoke and hear prayers and requests. Sacrifices and prayers were made to the spirits of the four directions to incur their favor and assistance. From the god underground they sought food, water, plants, herbs, and other necessities of life.

The non-Indian who looks on the sacred pipe as only something to smoke misses completely its whole meaning. To the Native American, the pipe is a magical symbol of the power of the spirit. The rock from which the bowl is made is blessed with special beauty of the Great Spirit. The circle of the bowl of the pipe is to be looked on with great reverence as representing the Circle of Earth and its Life. The stem comes from a tree which was nurtured by the sun's fire which became part of its inner being. Thus, the partaker of the pipe can participate in the breath and spirit of the sun.

Usually attached to the pipe is the skin, tooth, bone, or feather of an animal. As the user of the pipe feels these animal remnants, he draws strength and wisdom from other life than that of human kind.

To the Native American, all these powers and blessings come through faith. Without faith in the qualities which the pipe represents, it becomes only a stick with a piece of stone attached.

One of the most solemn religious ceremonies unique to the Cheyenne Indians is built around the four sacred medicine arrows. These arrows, in the belief of the Cheyennes, were received from Sweet Medicine who had received them from a supernatural being and represent subsistence and safety.

The medicine arrows are kept in a special quiver of coyote skin and are kept by a man particularly chosen for his integrity. Periodically the arrows are renewed. The ceremony through which the arrows are renewed is always initiated by a personal vow. Some responsible tribesman will swear to renew the arrows and enlist the cooperation of his warrior society in the enterprise. When such an oath is made, the ceremony is held at the next yearly gathering of the tribe.

After approximately four days of ceremonial activities, the arrow renewal is completed and the arrows are displayed in front of the renewal lodge. Men, but not women, are permitted to approach the arrows and look at them. A film depicting the Arrow Renewal has been produced by the Department of Anthropology of the University of Oklahoma.

Clarence Stoneroad, a Cheyenne Indian from Clinton, Oklahoma, tells something of the continuing duties and responsibilities of the arrow keeper:

> The man who is chosen as keeper of the arrows has to be a special man. He has to be patient with people, a praying man. He goes into that tipi every morning about sunrise and takes that pipe and prays for the people — not for himself, but for the tribe. He has to keep the fire burning all the time.

Mr. Stoneroad summarized his reflections on Christianity as follows:

> A long time ago, before I became a Christian, I had always wished that the white man would see us as Christians rather than by color. I tell you why. We had an attorney here who claimed to be a Christian. He was a leader in the church. I happened to be standing out of sight of him when he talked about the Indians. He said, 'Oh, they are just Indians.' That meant he didn't even classify them as human, they didn't amount to anything. I wish the white man would call us brother — a colored man, Indian, Chinaman — or any other race as 'brother.' (From an interview with Clarence and Ethel Stoneroad, Clinton, Oklahoma)

OUTLINE OF UNIT ON THE CHEYENNE INDIANS

by Mary Peters

I. The History and Migration of the Cheyenne Indians

A. Objective: To study the history and tribal traditions of the Cheyenne culture in relation to the development of the United States.

B. Preparation:

1. Outline map of the United States
2. Information on history and migration

C. Procedure:

1. Have students search for and collect information in notebooks
2. Have students relate information to a map and designate points of interest

D. Activities:

1. Trace the history of the Cheyennes from New York, Wisconsin, Missouri, and Montana to Oklahoma
2. Study the Cheyennes while they were moving
3. Study the Cheyennes after they arrived in Oklahoma

II. The Government of the Cheyenne Indians

A. Objective:

1. To study the structure, functions, and leadership roles of the Cheyenne government
2. To help students understand the Cheyenne Indian concept of leadership

B. Preparation:

1. Obtain source information on the Cheyenne government
2. Locate a resource person to talk to students on tribal government

C. Procedure:

1. Have students search for materials and include in their notebooks
2. Have resource person talk to class

3. Discuss Cheyenne government and leadership concepts with class

D. Activities:

1. The students will assist in identifying resource persons
2. Students will complete this section of their notebooks

III. The Social and Religious Lives of the Cheyenne Indians

A. Objective:

1. To familiarize students with the significant role of religion in the lives of the Cheyenne Indians
2. To acquaint students with some aspects of the social life of the Cheyennes

B. Preparation:

1. Obtain local resource person(s) to talk to the students
2. Have students gather information for notebooks
3. Identify older Indian students in the school who may share about contemporary social life of the Cheyennes

C. Procedure:

1. Have resource persons demonstrate and/or talk to class
2. Students complete this section of notebook

D. Activities:

1. Students will participate in a game or dance which was used by the Cheyennes
2. Students will discuss some of the more significant aspects of the Cheyenne religion

IV. Family Life

A. Objective:

1. To familiarize the children with Indian marriage customs and child rearing
2. To acquaint children with the foods the Indians ate and how they prepared and preserved it
3. To help children understand the facts of the Indians' shelter

B. Preparation:

1. Prepare in class a folder for each child to file all his Indian information
2. Display books of Indians, including pictures, poems, myths, and stories
3. Display model of an Indian (Cheyenne) camp
4. Prepare a bulletin board
5. Obtain a resource person to talk to class about family life

C. Procedure:

1. Discuss relationships in Cheyenne family
2. Have resource person talk to class about Cheyenne family life
3. Have students complete this section of folder

D. Activities:
  1. Construct a model Cheyenne Indian camp
  2. Have students compare traditional family life of Cheyennes with contemporary family life

V. Clothing

A. Objectives:
  1. To acquaint the children with the materials they used to make their clothing
  2. To acquaint the children with how the Cheyennes made their clothing
  3. To acquaint the children with the decoration the Indians put on their clothing

B. Preparation:
  1. Display a costume of the Cheyennes
  2. Get materials to construct a bulletin board
  3. Obtain construction paper for students to use in making costumes
  4. Obtain tempera paint, glue, and pictures

C. Procedure:
  1. Discuss the clothes of the Cheyennes

D. Activities:
  1. Have children draw pictures of the costumes
  2. If materials are available have the children construct a costume

VI. Beadwork

A. Objectives:

1. To familiarize the students with the types of Indian beadwork
2. To acquaint students with the different materials the Indians used to do their beadwork

B. Preparation:

1. Get thread, beads and leather strips for the students to do simple beadwork activity

C. Procedure:

1. Discuss different types of beadwork
2. Explain to the students the activity they will do concerning beadwork

D. Activities:

1. Students will do a simple beadwork of Cheyenne design

Buckskin Shirt

VII. Buffalo:

A. Objectives:

1. To acquaint the children with the effect the buffalo had on the lives of the Cheyenne Indians
2. To show the students the many articles made from the buffalo

B. Preparation:

1. Prepare bulletin board with items made from the buffalo
2. Have books to display on the buffalo
3. Obtain paint, paper, and overhead projector

C. Procedure:

1. Discuss the effect of the buffalo on the lives of the Cheyenne

D. Activities:

1. Let students scan through old magazines for pictures of buffalo
2. Read poems and stories of the buffalo
3. Construct a huge buffalo with the overhead projector and let the students paint it

VIII. Customs:

A. Objectives:

1. To acquaint the students with music of the Cheyennes
2. To let them become familiar with some of the Cheyenne dances

B. Preparation:

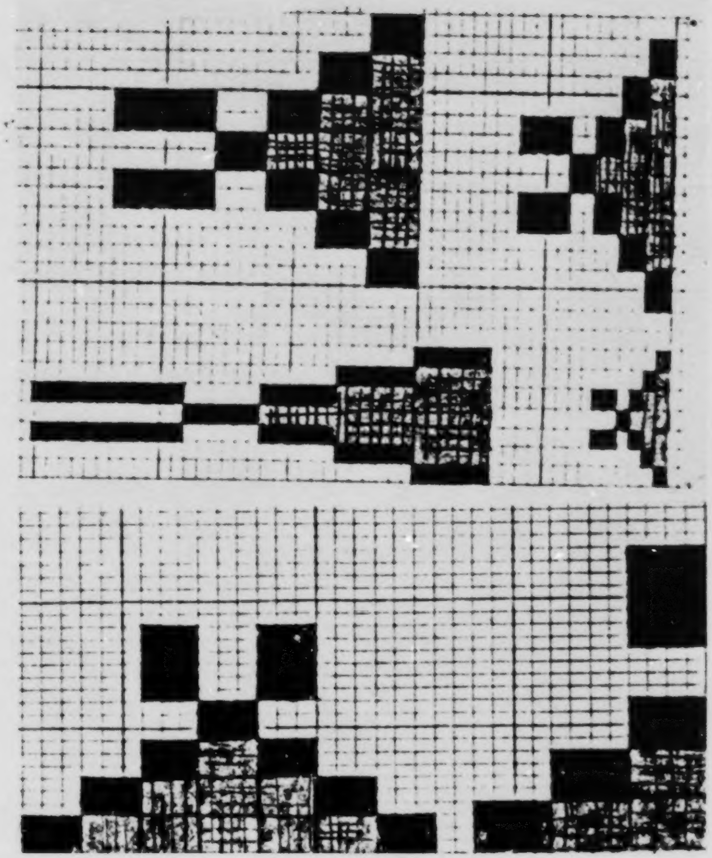
1. Gather coffee cans, canvas, dowel sticks 10 in. x ½ in., and paint, for students to make Indian rattle and Indian drum

C. Procedure:

1. Discuss the music of the Cheyennes
2. Have the children make Indian drums and rattles
3. Discuss the 'Round Dance'
4. Discuss myths of the Cheyenne

D. Activities:

1. The students will construct drums and rattles
2. One Indian child in class will lead the other class members in the Round Dance
3. Teacher will read a few myths



Examples of Beadwork Designs

UPON COMPLETION OF THE UNIT, MARY ASKED THE STUDENTS TO MAKE WRITTEN STATEMENTS ENTITLED 'WHAT I'VE LEARNED FROM THE CHEYENNE UNIT'. FOLLOWING ARE SOME OF THEIR STATEMENTS:

I've learned that the Cheyennes are a greater tribe than what they are made up to be. I've learned the history of the Cheyennes and I think they should have more of a chance than what they've had. I hope the white people and the Cheyennes can get along together and respect each other. John

***

I feel very different about the Cheyenne Indians now. They have many different beliefs and customs Shawn

***

I have learned that white people are the same as Indians; some are bad and some are good. They help you in a very good way and we like to help them back. Now I think they understand the way we Indians feel about different things. That's why we are having the Cheyenne unit. Robert

***

What I learned from the Indian Unit-at first I didn't think that much of the Indians but now I like the ways of the Cheyenne Indians. They have rights just like we do. Jeff

***

I've learned that all people are equal, including Indians. Indians are free people and that is the way we should let them be, if they want to. Tahni

***

I have learned that Indians are not as bad as some people say they are. April

***

I've learned a lot from this unit, know a lot of things that I didn't. The most important thing is that I realized that they are human beings also. Kim

***

I used to think that white people were better than Indians, a little, but this unit changed my mind FAST! I learned many things about the history and about famous Indians. I don't feel that one person is better than another in this world, especially these days. Lona

***

This unit has changed my mind about their feelings and their ways. Their ways are just as good as ours. I'm going to study the Indian a lot more because they are so interesting to study about. Brian

***

I think we did wrong taking away their land. We didn't have any rights. They were here first. All we did was kill them and take away their land. Do you think its right? I don't. I think its wrong. I think Custer was wrong, don't you. All Custer did was kill the Indians. Garvin

***

Drawing by Jack Williams

CHEYENNE TRIBAL RESOURCES

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Chairperson: Joe Pedro

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A. Persons who assisted with the compilation of the Cheyenne Section Guide

Dr. William Berlin, Weatherford, Oklahoma
- served as a consultant from the Cheyenne Tribe
- evaluated materials
- recommended resource materials

David Fanman, Canton, Oklahoma
- provided background information on himself and on various subject areas regarding the tribe.

Dorothy Goodblanket, Clinton, Oklahoma
- served as a consultant on the Cheyenne unit
- advised and gave selected opinions on resource people and sources
- evaluated materials

Emma Hart, Hammon, Oklahoma
- provided background information

Nellie Johnson, Hammon, Oklahoma
- provided background information

Bertha Little Coyote, Seiling, Oklahoma
- provided background information

Clarence and Ethel Stoneroad, Clinton, Oklahoma
- provided background information

George Sutton, Watonga, Oklahoma
- contributed photos for Cheyenne section
- advised and helped select peoplee for biographical sketches
- recommended resources and resource people

Everett Yellowman, Watonga, Oklahoma
- provided background information on tribe
- provided biographical data

B. Additional people sources who may be available to schools in the Cheyenne area.

Mary Armstrong, buckskin dresses, Geary, Oklahoma
Archie Blackowl, artist, Carnegie, Oklahoma
Jerome Bushyhead, artist, businessman, host of Unity TV program, Channel 4, El Reno, Oklahoma
Arlene Dauki, beadwork, Canton, Oklahoma
Anosta Fletcher, beadwork, Elk City, Oklahoma
Howard Goodbear, businessman, Watonga, Oklahoma
Mrs. Howard Goodbear, beadwork, Watonga, Oklahoma
Maude Greeny, beadwork, El Reno, Oklahoma
Esther Hamilton, beadwork, Kingfisher, Oklahoma
Nellie Hamilton, beadwork, Kingfisher, Oklahoma
Lawrence Hart, Cheyenne history, culture, contemporary issues, Clinton, Oklahoma
Maude Harrison, beadwork, Calumet, Oklahoma
Eula Hill, old time stories, Seiling, Oklahoma
Doris Lumpmouth, beadwork, Colony, Oklahoma
Katie Osage, all areas, Longdale, Oklahoma
Christine Pedro, beadwork, Deercreek Settlement, North of Weatherford
Edith Prairie Chief, beadwork, Deercreek Settlement, North of Weatherford
Frances Russell, beadwork, arts and crafts, Canton, Oklahoma
Mollie Shepard, Cheyenne history and culture, named outstanding Indian writer of news articles; Kingfisher, Oklahoma
Bessie Seger, beadwork, Clinton, Oklahoma
Ruth Standingwater, Cheyenne history, general information, Canton, Oklahoma
Susie Turtle, beadwork, Watonga, Oklahoma
Maudie White Skunk, beadwork, Hammon, Oklahoma
Willis White Skunk, beadwork, Hammon, Oklahoma

II. PLACE SOURCES:

A. Museum and Libraries
- Indian Archives Division, Oklahoma Historical Society, Oklahoma City, Oklahoma
- Western History Collection, University of Oklahoma, Norman, Oklahoma
- Southern Plains Indian Museum and Craft Center, Anadarko, Oklahoma
- Fort Sill Museum, Fort Sill, Oklahoma
- Institute of The Great Plains, Lawton, Oklahoma
- Chisholm Trail Museum, Kingfisher, Oklahoma
- Black Kettle Museum, Cheyenne, Oklahoma
- The Cheyenne and Arapaho Museum and Archives, Canton, Oklahoma

B. Historical Sites:

- Cantonment, Canton, Oklahoma
- Chief's Roman Nose House
- Battle of the Washita Site, Cheyenne, Oklahoma
- Whirlwind Mission, Fay, Oklahoma
- Gloss Mountain, Clearview, Oklahoma
- Darlington Hill, El Reno, Oklahoma
- Roman Nose State Park, Watonga, Oklahoma
- Red Moon, Hammon, Oklahoma
- Seger Colony, Colony, Oklahoma
- Red Hill, Greenfield, Oklahoma
- Fonda, 9 miles east of Seiling, Oklahoma

C. Other Places of Interest:

- Indian City, U.S.A., Anadarko, Oklahoma
- Cheyenne' Arapaho Inter-tribal Gourd Clan Pow-Wow
  held 3rd weekend in May
- Red Moon Pow-Wow, Red Moon, Oklahoma
  held on Memorial holiday
- Sequoyah Inter-tribal Pow-Wow, Elk City, Okla.
  held first weekend in June
- El Reno Pow-Wow, Lake El Reno, Oklahoma
  held last weekend in June
- Southern Arapaho Days, Barefoot Park, Canton, Oklahoma
  held 4th weekend in August
- Starhawk Society Pow-Wow, Colony, Oklahoma
  held first weekend in August

III. MATERIAL SOURCES:

A. Audio—Visual

- *Sunshine Valley,* Filmstrip available from the Charles E. Merrill Publishing Company, Columbus, Ohio 43216
- *Age of the Buffalo.* Produced by Canadian Film Board. Distributed by Encyclopedia Britannica Educational Corp., 26439 Grand River, Detroit, Michigan.
- *American Indian Life on the Southern Plains.* The Film Company, 224 West Franklin Avenue, Minneapolis, MN 55404. Series of 4 films
- *American Indian of the Plains.* (Series) Produced by Bill Boal Productions, distributed by Coronet Instructional Media, 65 S. Water St.
- *The American Indian: A Study in Depth.* (Series) Produced by Judy Bantz. Distributed by Warren Schloat Productions, Inc., Pleasantville, N.Y. 10570
- *Tales of the Plains Indians.* Produced by Bill Boal Productions, distributed by Coronet Instructional Media, 65 E. So. Water St., Chicago, Illinois 60601
- *Arrow Renewal.* Produced by Department of Anthropology, University of Oklahoma, Norman, Oklahoma.

B. Books:

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